



ANNE by the grace of God. of Eng:
Scot: Fr: and Ireland Queen —
and the most Noble order of the Garter

Gal. 4. D. 1.

A NEW
Historical Account
OF
St. GEORGE
FOR
ENGLAND,
AND THE
ORIGINAL
Of the most
NOBLE ORDER
OF THE
GARTER.

Illustrated with CUTTS.

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46



ACTE DE LA SADA
DU 1^{er} JUIN 1829

LETTRE

DU MUSÉE BRITANNIQUE
PARIS

LE 1^{er} JUIN 1829

LETTRE

Advertisement.

THE Story of St. George runs thorough many Ages, and has had so many various Representations, that it is not possible to come to a good Understanding of it, without knowing all the Concerns of Church and State, to which it has Relation.

That the Reader may please himself in his Opinion, he has all the Circumstances laid before him; which will be of this Advantage, that whatsoever he thinks of St. George, he will not lose his Time in the perusal of so much Authentick History, as this Discourse requires.

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A N
Historical Account
O F
St. George for England.

P A R T I.

C H A P. I.

*The Honour of Killing the
Dragon first given to
Constantine the Great.*

TH E most Renown'd Champion that the World ever had, under the Captain of our Salvation,

2 Constantine

tion, was *Constantine the Great*; either Born in *Britain*, or at least first saluted Emperor here *. He was rais'd to the Sovereign Power presently after the most terrible Persecution of *Dioclesian*; when the Devil raged with the fiercest Tyranny that ever he exercis'd over the World. Idolatry then prevail'd over all the Nations, Dæmons were worshipp'd with the most glorious Monuments and Images. At that time all the Churches of the Christians were laid in Ashes, and the more Sacred Temples of the Bodies of the Saints were torn apieces with the most exquisite Torments.

The Christians of our Saviour
The

* Eumen. Panegyr.

Killing the Dragon. 3

The Persecution was so universal as to reach this Island; for though *Constantius Chlorus*, the Father of our Emperor, had not the devilish Spight and Rage of a Persecutor, yet it was not time for him to appear in the Restraint of those whose Malice was supported by the Laws of the Empire; so that even under his Government the Famous City *Vetulam* was ennobled with the Martyrdom of St. *Alban*. But where the Devil made his farthest Effort, God rais'd up the Deliverer, and made our *British Constantine* to be the Supreme Patron of his Church all over the World.

Eusebius begins the Third Book of the Life of *Constantine* with a Comparison between

B a 2 the

the Piety of this Emperor, and the Wickedness of those Persecutors which went before him : How eminently he exalted Christianity, and trampled upon the Principality of Satan. All this is set forth by the Portraiture of Constantine over the Gate of his Palace, and is thus describ'd *:

“ Ο μήδικός καί, ἐν γραφῆς ὑψηλοῖσι τῷ πίνακι
 “ πρὸ τῶν βασιλικῶν προθύρων ἀνακειμένῳ,
 “ τοῖς πάντισιν ὄφθαλμοῖς ὁρᾶνται προστίθει. τὸ
 “ μῆδικον σωτήριον ὑπερκείμενον τῆς ἀυτῆς κεφαλῆς
 “ τῇ γραφῇ παραδίδεται. Τὸν δὲ ἔχθρὸν καὶ πο-
 “ λέμιον θῆρα, τὸν τιὰν ἐκκλησίαν τῷ Θεῷ μία
 “ τῆς τῶν αἰθέων πολιορκήσαντα τυραννίδιῳ,
 “ καὶ τὸν φερόμενον, ποιήσας ἐν δράκον-
 “ τῇ μορφῇ. Δράκοντα γάρ αὐτὸν καὶ σκολιόν
 “ ὅφιν, ἐν προφητῶν θεῷ βίβλοις ἀνηγόρευε τὰ
 “ λόγια.

There was delineated upon a Table set on high before the Gate of the Royal Palace, that it might be seen by the Eyes of all this Emblem.

The

* Euseb. de Vit. Constanti. Lib. 3. Cap. 3.

Killing the Dragon. 5

The Ensign of our Salvation was placed over his Head: But the Enemy, the destructive Beast, which lays Waste the Church of God by the Tyranny of Atheists, he made in the Shape of a Dragon cast down into the Deep. For the Oracles, in the Books of the Prophets of God, call him the Dragon, and the crooked Serpent.

As the Cross was accounted the Sign of our Christian Profession, because upon it the great Work of our Redemption by our Blessed Saviour was wrought; so the Triumph of our Lord over the Enemy of Mankind is represented, by destroying the Devil in that very Figure wherein he had

Constantine prevail'd to our Universal Destruction.

The Historian proceeds to praise the Emperor for so aptly representing that which had been foretold by the Holy Prophets. *In that Day the Lord with his sore, and great, and strong Sword shall punish Leviathan the piercing Serpent, even Leviathan that crooked Serpent, and he shall slay the Dragon that is in the Sea, Isa. 7. 1.*

There was so great a Congruity in this Emblem, that it might very well continue in the Memorials of the Church through all Ages. The Serpent was the first Shape in which the Enemy of Mankind appear'd, and therefore ever since the Original Ruin he brought upon us, he is deservedly

Killing the Dragon. 7

servedly represented by this Figure.

His most usual Onsets are by smooth Subtilties, and flattering Temptations, which always carry a mortal Sting in their Tail ; and when these have prevail'd so far as to bring the World under his Bondage, then he becomes the Red Dragon, and carouses in the Blood of his Slaves ; pursuing the soft Vices of Peace, with the severe Fury of War.

Though this malicious Spirit delights in destroying even those that serve him, yet his chief Ambition is to enlarge his Dominion, to insult the Church of God, and make those feel the Rage of his implacable Wrath, who would

not willingly be subject to his Tyranny.

But then it is that their Great King and Preserver appears: He will not permit his Servants to suffer any more than shall be for his Glory, and their Happiness. How high soever the Enemy is got, he shall fall like *Lightning from Heaven*, Luke 10. 18.

The Devil was no longer permitted to maintain the Pagan Idolatry by those who were invested with the Authority of God, and ordain'd to be his Ministers. *In that Day did Men cast their Idols of Silver, and their Idols of Gold, which they made, each one for himself to worship, to the Moles, and to the Bats*, Isa. 2. 20.

There

Killing the Dragon. 9

There was only the short Interval of Julian's Apostacy, wherein the Old Dragon was able to lift up his Head again, and carry on the former Wick-edness by the Worship of Men and Women, who were both cruel and debauch'd, and made their Worshippers like them-selves.

The Serpent must now cast his Skin, change his Shape, and assume a Figure which might be agreeable to the Au-thority of the World. He would not confess, as he was once compell'd to do, *That Jesus was the Son of God*, Mat. 8. 29. but he would acknow-ledge him to be the Christ, a Divine Person, sent by God, tho' not of the same Essence and Substance with him.

So

10 Constantine

So that yielding the Humane Nature of Christ, his Kingdom of Darkness might escape being suppress'd by the Divine; for whilst Men believ'd that there was only a meer Creature come into the World, to shew them an Example of Righteousness, there was no great Danger that the Old Tyrant over Mankind should be dethron'd; nor would there be the least Hope that a Sinner should be saved, since no sufficient Satisfaction could be made to the offended Justice of Heaven by one that was, *impar oneri*, unable to bear the Sins of the World, and lead his Redeemed to Heaven. This Scheme of new Christian Polity, to defeat the true Religion,

on, was immediately advanced upon the Overthrow of Paganism. *Arius*, a Presbyter of *Alexandria*, in *Egypt*, full of this deadly Poisón, which the Old Serpent had infus'd into him, by his perverse Interpretations of Holy Scripture, and his Sophistical Subtilties, quickly disperses his Heresie over that Church.

Many of the Presbyters, Deacons, and Holy Virgins, were infected with it; but *Alexander*, the Bishop of *Alexandria*, remain'd constant in the Faith: And having a Zeal for the true Religion, first privately admonished *Arius*, and endeavour'd to reduce him; but finding him obstinate, remov'd him from the

the Honour and Office which he enjoy'd in that Church.

This Contest reach'd the Ears of *Constantine*, who above all Things desir'd the Peace and Unity of the Church, which were so Dear to our Blessed Saviour ; and never suspecting that the Devil, who was so lately suppress'd, should rise again under a Christian Profession ; he writes to *Alexander* * to make up the Difference, and not suffer a Contention about Words to distract the Minds of the People.

This Misapprehension of the Good Emperor, and Neglect of the most Pernicious Heresie, gave it Opportunity to spread over the Cities and Provinces,

* *Socrat. Lib. I. Cap. 4.*

vinces, and eat like a Canker into the Bowels of the Church.

No private Remedy was sufficient for so great a Mischief, and therefore the Bishops were summon'd to the City of *Nice*, from all Parts of the World, to declare that Faith which had been maintain'd in their Churches, through the Times of their Persecution, and was now to be the Doctrine of the Christian Empire.

The Holy Fathers did so fully express the Sence of the Divine Oracles, by the Consubstantiality of the Son, declaring him to be of the same Eternal Essence with the Father, that the Serpent, with all his Windings and Turnings,

ings, was not able to escape from the Hold they had of him.

Here was a new Victory gain'd over this new Stratagem of Satan ; the Emperor sends that excellent Confession of our Faith, which was made at *Nice*, in *Bithynia*, to the Church of *Alexandria* *, and to all other Bishops and Christian People, that they might be freed from Error, and acknowledge the same Faith ; for that the ensnaring Coverts of the Devil were pull'd up by the very Roots.

He would have them therefore esteem *Arius* and his Sectaries as great Enemies to the Christian Religion, as *Porphyry*.

Thus

* Socrat. Eccles. Hist. Lib. 1. Cap. 6.

Thus the Dragon was slain, the Conqueror had a double Victory over Paganism and Arianism: This was aptly represented by that Figure which Constantine himself had chosen; so that the Allegory of conquering the Dragon spread far, and made such an Impression as could never be lost out of the Memories of Christians.

C H A P. II.

George the Arian of Alexandria set up for a Saint.

TH O' our Supreme Lord be triumphant in the Heavens, and sometimes gives Victories and Triumphs to his Church upon Earth, yet here the State of it must be military and variable ; new Troubles must arise to exercise the Graces of his Saints, and distinguish sincere Christians from those that have not heartily embrac'd the Substantial Doctrines of our most Holy Faith.

Constantine, after he had attain'd the greatest Glory both in Church and State that this World

World could afford, passes to a better, and leaves the Empire divided between his Three Sons, Constantine, Constan-tius, and Constans; which at last devolv'd wholly upon Constan-tius, whose Apostacy from the Nicene Faith brought the Christians to as terrible Trials for maintaining Jesus to be the Eternal Son of God against the *Arians*, as they had suffer'd before for owning him to be their Saviour against the *Jews* and *Pagans*.

However the Providence of God suffers the Affairs of the World to go, yet he will in all Ages be present with his Church; and whilst his Enemies are permitted to rage, he raises up Champions, sup-
plies

18 George the Arian
plies them with Grace, and
enables them to maintain his
Truth.

Soon after the Council of
Nice, *Alexander* the Bishop of
Alexandria dies, and with the
greatest Importunity recom-
mends the Church to the Con-
duct of *Athanasius*, who had
been so zealous in the De-
fence of it against the Enemies
of her Faith, and who was ac-
cordingly made Bishop there.

But the Devil, that great E-
nemy of the Church, never
dies ; he finds out new In-
struments to carry on his
perpetual War against the
Servants of Christ through
all Generations. *Constantius*
the Emperor gives him Op-
portunity to execute his
Rage ; he revives the Heresie
of

of *Arius**, deposes *Athanasius*, and makes *Gregory* Bishop of *Alexandria*; a Wolf instead of a Shepherd, who having for Six Years insulted over the Flock with greater Cruelty than any Salvage Beast, was slain by the Sheep, and suffer'd that which was due to his Impiety.

Into his Place the † *Arians* of *Alexandria* substitute *George* of *Cappadocia*, whom they most highly esteem'd, as being both a very active Man, and very zealous for their Opinions. *Sozomen* does not relate *Gregory* to have been slain, but only to have been cashier'd by the *Arians* themselves, for having

C 2 been

* *Theodoret. Eccles. Histor. Lib. 2. Cap. 4.*

† *Sozomen. Eccles. Hist. Lib. 3. Cap. 6.*

20 George the Arian

been too slow in establishing their Doctrine.

How George behav'd himself at *Alexandria* the Historian gives us an Account * from *Athanasius's Apology*. George being sent for from *Cappadocia* by the *Arians*, came thither in the time of *Lent*, and executed all those mischievous Attempts which they put him upon.

After *Easter* the Virgins were put in Prison, the Bishops were led away bound by the Soldiers, the Houses of Widows and Orphans taken from them. The Week after the Holy Feast of *Pentecost* he proceeded to greater Degrees of Cruelty: The People kept a Fast, and went out to pray in

* *Socrat. Eccles. Hist. Lib. 2. Cap. 22.*

in the Church-yard, because all detested the Communion of George ; who presently stirs up Sebastian, a Military Prefect, a Manachee, against them.

He comes with his armed Bands, and sets upon the People on the Lord's Day ; he kindles a Fire, and brings the Virgins to it, compelling them to make Confession of the *Arian* Faith : And when he found that they victoriously despis'd the Flames, he tore off their Cloaths, and so whipt them, that they were hardly known by their Friends.

He seized upon Forty Men, and so scourg'd them with sharp Thorns, that they lay under the Hands of the Chi-

C 3 *surgeons*:

22 George the Arian

rurgeons : Many sought Death, to avoid the cruel torments : Many Bishops and Presbyters were banished, above Thirty Bishops were slain. For *George* following the Example of *Achaab*, the Accuser of *Athanasius*, there was no Care nor Contrivance wanting to drive the Truth out of the World.

Nor did the * *Arians* use greater Force than Fraud, as appears when they accused *Athanasius* to be at once both a Murderer and a Conjurer. There was one *Arsenius*, an obscure Bishop in *Egypt*, whom they hid out of the way, and pretended that *Athanasius* had put him to Death. They produc'd a dead Man's Hand, which,

which, they said, *Athanasius* had cut off from the Body of *Arsenius*, and used in his Magical Enchantments. (Though 'tis uncertain whether they kill'd a Man on Purpose, or cut off the Hand of one that was dead before) but for this was *Athanasius* accus'd, and his Cause was to be heard before Threescore Bishops in the Synod of *Tyre*.

But *Archelaus*, a Man of Consular Dignity, hearing that *Arsenius* was kept privately in the Town, finds him out, seizes upon him, and sends word to *Athanasius* that he should be of good Courage, for *Arsenius* was alive, and should be produced as he should think most expedient for his Cause.

24 George the Arian

The Adversaries of *Athanasius* brought out the dead Man's Hand before the Council, and then objected the Crime for which this was brought in Evidence. *Athanasius* having so good a Cause, and such a favourable Discovery, manages it to the best Advantage.

He first ask'd them, Whether they knew *Arsenius*? Which many of them confess'd that they did. Then he sets *Arsenius* before them in a Cloak that cover'd both his Arms. They did acknowledge that it was *Arsenius*, but still thought that one of his Hands might be cut off.

First the one Side of the Cloak was open'd, and they saw one Hand; then the other Side,

Side, and another Hand was shew'd; after which it was demanded where that other Hand grew which *Athanasius* had cut off?

Notwithstanding all the Piety and Prudence of *Athanasius*, all the Courage and Patience of the Faithful, Arianism was triumphant so long as the Emperor *Constantius* liv'd. That Glorious Confessor was banished, and the Orthodox Christians were suppress'd by the weight of the Government. This gave *George* an Opportunity to insult also over the Remainders of the Pagans, and to give a Lustre to his Sort of Christianity, by exposing the Old Idolatries and Cruelties of the Heathen to the Scorn of the World.

There

26 George the Arian

There was a Place in *Alexandria** which then lay in a for-did Condition, but was formerly made use of for celebrating Rites and Ceremonies to the Honour of *Mithras*, or the Sun. This Place, as useless, *Constantius* had bestow'd upon the Church of *Alexandria*, and *George* would have the Rub-bish remov'd, that he might build a Church there.

We have an Account of this from the *Gentiles* themselves: One of their Historians tells us, That *George* † ‘ *Reversus ex comitatu Principis, cum transiret per speciosum Genii Templum, multitudine stipatus ex more, flexis ad ædem ipsam luminibus: Quam diu, inquit, sepulchrum hoc stabit?*’

Re-

* *Socrat. Lib. 3. Cap. 2.*

† *Ammian. Marcellin. Lib. 22.*

Returning from his Attendance upon the Prince, as he pass'd by the beautiful Temple of the Genius, he fix'd his Eyes upon the House, and said,
How long shall this Sepulchre stand?

Our Ecclesiastical Writers relate the demolishing of it: That 'twas rather a Shambles than a Temple. For in the most sacred and secret Part of it were found Sculls both of young and old, whose Entrails the Priests had made use of for performing their Magical Divinations. These he expos'd to publick View in *Alexandria*, whereby the Heathens were enraged to the highest Degree.

Soon after the time of their Revenge came *; for Julian

the

* Sozomen. Lib. 5. Cap, 7.

28 George the Arian

the Apostate being advanced to the Empire upon the Death of *Constantius*, the Gentiles that inhabited *Alexandria* rais'd a Sedition. They made an Uproar against George, and pursued him with such Fury, that if the Tumult had not been suddenly quell'd they had then torn him to pieces; but he was saved by being put in Prison.

However, next Morning very early the Multitude got together, and running to the Prison, there kill'd him: And having set his dead Body upon a Camel, they pursued him all Day with their Reproaches, and at the Evening committed their Trophy to the Flames.

As

As true Christianity had hitherto been honour'd and confirm'd by the Blood of the Martyrs, so Heresie seems now to have the same Advantage. George was zealous in destroying the Temple of the Idolaters, and in exposing their cruel Worship; for this he lost his Life, and his dead Body was abused by the Rage of the Heathen.

By this did the fly Enemy of the Kingdom of Christ undermine the Foundations of it; advancing the Glory of him who was so outrageous in persecuting those that made Profession of the true Faith. If once the Church of Christ could be brought over to honour him who denied the Divinity of our Saviour,

30 George the Arian

our, and the infinite Merits of his Death, it would be in greater Danger to be ruin'd, than when it was given up to the Malice and Fury of the Pagans.

Tho' this Action of George's, and his Sufferings, were much cried up, and were very glorious among the People, yet *Epiphanius* will not allow him to have been a Martyr, or to have suffer'd upon this Account.

* Λέξειε δὲ ἀντις περὶ τῆς γῆς
 τειλευτικόν, εἰς οὐν ἐμβούλευσεν τῶν Ἑλλή-
 νων ταῦτα πεπονθώς; — Όυκ δέ τὸ αἴτιον
 σία τις ἐις χριστὸν ὁμολογίαν, ἀλλὰ δὲ δὲ
 τῇ ἑωριῇ σῆθεν ἐπισκοπῆ καλεμένη πολλὴν βί-
 αν τὴν πόλιν Τε καὶ τὸν σῆμον σιέθειο.

But a Man may say upon his dying after this manner, Was he not a Martyr for suffering such Things by the Gentiles?

— But

* Tom. I. Lib. 3. Pag. 913. Edit. Paris.

But he did not suffer these Things for the Sake of confessing Christ, but rather for all that Injury and Violence wherewith he had oppressed the City and the People in the time of his pretended Bishoprick.

And indeed the Historian of those Times gives such an Account of him as may well support the Judgment of *Epiphanius*. Many were his Oppressions and Cruelties which he exercis'd for the Sake of getting Money, being notoriously covetous; many false Suggestions did he make to the Emperor, that he might accomplish his Designs, which are in short thus set before us.

‘Grave * acceſſerat incentivum,
‘apud patulas Constantii aures, mul-
‘tos incusans, ut ejus recalcitrantes
‘imperiis: Professionisq; ſuæ obli-
‘tus, quæ nihil niſi justum fuadet
‘Exlene, ad delatorum aua feralia
‘descifcebat. His accuſing ma-
ny to the open Ears of Conſtan-
tiuſ, as kicking againſt his Go-
vernment, was a great Incen-
tive: And forgetting his own
Profession, which puts him
upon nothing but what is just
and gentle, he turn'd aside to
the nefarious Attempts of the
Delatores.

Though the Religion and
Morality of George were very
well understood by the Judi-
cious, yet having the Exter-
nals of a Martyr, and a Facci-
on very zealous to raife his
Re-

* Ammian. Marcell. Lib. 22.

Reputation, the utmost Endeavours were used to set him up for a Glorious Saint.

This was the next Device of the Serpent to turn himself into an Angel of Light; and under Pretence of Respect to a Christian Martyr, to carry his Cause over the World.

The Christians did always very much honour their Martyrs; not only because their Memory was precious, but because the Commemoration of them excited others to lay down their Lives for the Faith: They wrote the History of their Acts, put the Days of their Martyrdom into the Calendar, and publish'd the Memorials of them in their Churches.

34 George the Arian

This Constantine so much approv'd of*, that when he had subdued the Nations, and shut up the Doors of the Idolatrous Temples, he did not only command his Prefects to see that the Lord's Day should be observed, but that they should have an Honour for those Days which were consecrated to the Martyrs, and celebrate their Solemnities in the Church. All which was done according to the Emperor's Pleasure.

The *Arians* had now a great Opportunity to intrude into the Christian Festivals; their *George* had enraged the Heathen, and fell under their Fury, as much as if he had been the best Christian in the World.

* Euseb. vit. Constant. Lib. 4. Cap. 23.

World. If therefore his History was but cunningly contriv'd, and the advantageous Turns of a Legend given to it, 'twas not to be doubted but he might go for a Saint in After-ages.

To this Purpose they take that Resemblance which had already got the greatest Reputation in the Christian Church: Killing the Dragon was cried up as the Triumph of our Religion; and if they could but find a Dragon for this *George* to conquer, the Work would be done.

And this lay fairly in their way, for they had all along made *Athanasius* a Conjurer: And indeed his great Fore-sight in Affairs, his Acquaintance with the Counsels of
D 2 God,

36 George the Arian

God, and the Divine Providence so often and so manifestly interposing in his Preservation, made it commonly believ'd that he had a Knowledge more than Humane.

This was commonly said of him by the Heathen, who describe his Understanding in their own way, * *'Dicebatur enim fatidicarum sortium fidem, quæq; Augurales portenderent alites, scientissime callens, aliquoties prædixisse futura.* He was said to be most highly skilful in the Fatal Lots, and in those Things which the Augural Birds portended: He oftentimes foretold Things to come.

You shall see now what a Story the *Arians* made of this
to

* Ammian. Marcell. Lib. 15.

to patch up their Legend, as we find it in a Writer who liv'd in an Age that was dark enough to be cheated with the grossest Absurdities.

Vincentius Bellovacensis gives us this Account of *George's Martyrdom* *, That when he could not be overcome with any Torture, *Dacianus* sought out a Magician, because (he said) the Christians were wont to baffle their Tormen-tors by Magick Art, and now he desir'd to outdo them in their own Way.

At last the Magician *Atba-nasius* was found, who undertook to overcome *George*, or he would lose his Life. *Atbanasius* offers him one Cup of Poison after another ; but all being

D 3 in-

* Spec. Histor. Lib. 12. Cap. 128.

ineffectual, he forfeited his Head for not making good his Promise.

Thus was George the Conqueror, and overcame the Devil in *Athanasius*, as they represented it; tho' in Truth their Saint George was himself the Dragon.

This Contrivance of the *Arians*, in Honour of their Saint, was spread far and near, where-ever their Party prevail'd. It was wrapp'd up in Allegories, that the Poison might not appear, and gilded over with the bright Action of a Martyr destroying the Idolatries of the Heathen, so that many Orthodox Christians receiv'd the Legend, and read it as a Story that conduc'd to the Honour of the Church.

As

As this *Arian Legend* was creeping about the World, 'twas snapp'd by the Censure of a Council at *Rome*. * In the Year of our Lord 494, *Asterius* and *Præsidius* being Consuls, *Gelasius*, Bishop of *Rome*, with Seventy Bishops, held a Council, in which the Sacred and Authentick Books were distinguished from those that were Apocryphal. After the confirming of those which the Church was to receive, they add an Account of those which were not to be received.

In the first Place the Synod of *Ariminum*, which was congregated by *Constantius Cæsar*, the Son of *Constantine Augustus*:

D 4 Then,

* Concil. Paris. Tom. 10. Pag. 214.

40 George the Arian

Then, after mentioning many others, they declare

The Epistle of Jesus to King *Abgarus*, Apocryphal.

The Epistle of *Abgarus* to Jesus, Apocryphal.

The Suffering of *Quiricus* and *Julita*, Apocryphal.

The Suffering of *George*, Apocryphal.

For which they give this Reason; ‘ *Cujusdam Quirici & Julitæ sicut Georgii aliorumq; hujusmodi passiones, ab Hæreticis perhibentur compositæ : Propter quod, ut dictum est, ne vel levius subsannandi oriretur occasio, in sancta Romana Ecclesia non leguntur.* The Sufferings of *Quiricus* and *Julita*, as of *George*, and others of this Sort, are set forth, compos'd by Hereticks ; for which Cause, as we have said,

said, they are not to be read in the Holy Roman Church, that the least Occasion of ridiculing the Service may not arise.

For all this, there was a mighty Propensity in the following Age to multiply Martyrs, and even to reverence those Relicks which were the greatest Impostures. This is evident in so great a Man as the Emperor *Justinian*, who seems to have been very much pleased with the Variety of new Saints; for Cardinal *Baronius* tells us*, ‘*Justinianum res novasse Templum St. Thalalæi*, ‘*St. Georgii & Pantaleemonis* ‘*Martyrum in eremo Jordanis*. *Justinian* repair'd the Temple of *St. Thalalæus*, *St. George*, and *Pan-*

* *Tom. 7. Pag. 161. Ann. Dom. 530.*

Pantaleemon, the Martyrs, in
the Desert of Jordan.

In Thirty Years Time *Justinian* improv'd very much in his Notions, as we find by the Treatment he gave in the Year 562. to a great *French* Saint. Their Historian *Aimoinus* gives us this Account of it †: That St. *Germain* going to visit the Holy Places about *Jerusalem*, in his Return was honourably entertain'd by the Emperor *Justinian*; who desired toifie his Respect to him by making him many Presents. He that was so devoted to God despis'd all the Gold and Silver that was offer'd him; at which Devotion the Prince rejoicing, gave him Part of our Lord's Thorny Crown, some Re-

† *De gestis Franc.* Lib. 3. Cap. 9.

Relicks of the Innocents, together with the Arm of St. George the Martyr, as a great Treasure. These the Pious Saint received as the greatest Obligation ; and when he came home, laid up these Precious Pledges of the Saints in the Church of the *Holy Cross*, and St. *Vincent*.

The Itch of Superstition was so catching, that it soon run all the World over, especially having so great Authors for the Encouragement of it: The Devotion of *Justinian* was enough to bring it into the Menologies of the Greeks; and the Western Saints returning from the Holy Land with such Precious Relicks, made the Name of St. *George* to be also receiv'd into the *Roman* Ca-

44 George the Arian

Calendar. So that from henceforth we have the 23d of April appointed for the Commemoration of him as of a Glorious Martyr. However, his Person was shifted, and the Scene of Action translated from *Alexandria* to *Palestine* or *Persia*, to *Cappadocia* or *Lybia*, for shaking off the *Arian* Ignominy, and the more secure Invention of Fabulous Stories, yet this *Natalis St. Georgii Martyris*, as *Baronius* calls it in his Martyrology, has continued the same through all Generations.

'Tis most to our Purpose to see what Reputation it had in *England*, and of this we may be well inform'd by the Martyrology of Venerable *Bede*, who leaves out all the *Arian* Stuff

Stuff concerning the Conjurer *Athanasius*, and retains only the hidden Mystery of *Alexandria*, the Wife of *Dacianus*, (whereby the City of *Alexandria* was design'd in its State of Arianism) which, after the Interval of Two or Three Ages, was not to be understood.

Hetells us*, IX Calend. Maii.

‘ Natale St. Georgii Martyris, qui
 ‘ sub Daciano, rege Persarum Po-
 ‘ tentissimo, qui dominabatur super
 ‘ 70 reges, multis miraculis
 ‘ claruit, plurimosq; convertit ad
 ‘ fidem Christi, simul & Alexan-
 ‘ driam uxorem ipsius Daciani usq;
 ‘ ad Martyrium comfortavit: Ipse
 ‘ vero novissime decollatus martyri-
 ‘ um explevit. Quamvis gesta pas-
 ‘ sionis ejus inter Apocryphas nume-
 ‘ rentur Scripturas. ‘ That the

‘ 23d

* Bedæ Martyrologi, Pag. 300.

46 George *the Arian*

‘ 23d of *April*, or, according
‘ to the Latine Computation,
‘ the 9th of the Calends of
‘ *May*, was the Birth-day of St.
‘ *George the Martyr*, who under
‘ *Dacianus*, the most Potent
‘ King of *Persia*, that reigned
‘ over 70 Kings, was eminent
‘ for many Miracles, conver-
‘ ted great Numbers to the
‘ Faith of Christ. He upheld
‘ *Alexandria, the Wife of Dacia-*
‘ *nus*, with his Comforts, till
‘ she suffer’d Martyrdom. At
‘ last he himself being Be-
‘ headed, did also accomplish
‘ his own Martyrdom. But
‘ these Relations of St. *George*
‘ and his Sufferings are num-
‘ bred among the Apocryphal
‘ Writings.

This

This concluding Dash was enough to spoil the Credit of this Relation among the *Saxons*; who from the Report of their most esteemed Author could only look upon him as an Apocryphal Saint. Besides, the Scene was laid so far off as *Persia*, that they could have no Confirmation of it, tho' there had been a greater Appearance of Reality: And the whole Transaction at *Alexandria* was so closely covered under the Fiction of the Empress, that they could not have the least Apprehension of the Original. All which was absolutely necessary, otherwise the Legend would never have been in the least endur'd; for our Ancestors in this Island ever had the

48 George the Arian

the greatest Abhorrence of
Arianism.

There never was such an Emperor in *Persia* as *Dacianus*, much less one that reign'd over 70 Kings; but to obviate the Odiouſness of an *Arian* Martyr, it was necessary to run the Romance into the furthest Part of the World, with which we had then so little Correspondence, that there was no great Danger of a Confutation.

But of all the Extravagancies we have met with, there is none comparable to that of Pope *Zachary's*, who in the middle of the Eighth Century honour'd the Memory of St. *George* at *Rome*, as if he had been utterly ignorant of the Censure which his Predecessor

cessor *Gelasius* had pass'd, and ventur'd upon the highest Contradiction to History and Reason. We have this Account given us by an Eminent Author in the Church of *Rome*, who has made the best Collection of the Lives of the Popes. In that of Pope *Zachary* we find*, ‘*Basilicam beati Georgii in Velabro condidit, eoque loci caput ipsius sancti collocavit.*’ He built the Church of St. George in the *Velabrum*, and there placed the Head of the Saint himself. Strange and Miraculous! † That the Body which was burnt entire, and had its Ashes scatter'd in the Air, should have its Head restor'd,

E and

* *Platina de vit. Pontif.*

† *Ammian. Marcellin. Lib. 22. Pag. 241.*

50 George *the Arian, &c.*

and become a Monument of the Roman Devotion. Certainly such a Man sitting in the Temple of God shews himself that he is God, by restoring the principal Part of a Body, after the Dissolution of 400 Years, to its former Consistency.

CHAP.

C H A P. III.

George, *Bishop of Ostia, Legate to England, for the Extirpation of Paganism, and Settlement of Christianity.*

When the World had discarded a St. George, of whom they were ashame'd, and, rather than lose the Allegory, which had been tack'd to him, were playing with an imaginary Martyr of the same Name, a real St. George arrives in *England*, and that upon the very Design of killing the Dragon.

And indeed there was too much Occasion for it: For

E. 2. *now go along* tho'

52 George of Ostia,

tho' the Christian Religion, (which by the Favour of God had been planted in this Island in the Apostles Times) continued under all the persecutions of the Pagan Emperors, and prevail'd after the Triumphs of *Constantine*, so long as the Roman Power commanded here; yet was it at last driven into the Mountains of *Wales* by the Pagan *Saxons* *, who landed here in the Year 449, and for an Hundred and Fifty Years restor'd the Power of the Dragon in their Heathenish Worship.

In the Year 598, *Austin* the Monk came over, being sent by *Gregory the Great*, Bishop of *Rome*, and planted the Christian Religion first in

Kent,

* Chronolog. Hen. Savil.

Kent, which by degrees spread over all the Seven Kingdoms; but there was a long Contest before it could prevail. Michael and his Angels fought against the Dragon and his Angels, Rev. 12. 17.

The whole Saxon History is full of these Wars, which were not only for Dominion, but for Religion. Many of the Heathen Princes, but especially the furious Penda, so victoriously subdued the Christians in this Interval of the Contest, that the Prevalence and Settlement of Christianity at last was received with the greatest Joy.

For transacting this great Affair in *England*, 'twas necessary that one of the greatest Men in the World should

E 3 be

54 George of Ostia,

be chosen out, and there was none greater under the Pope himself than George Bishop of Ostia.

Pope Stephen, when he was forc'd in his Calamities to withdraw under the Protection of the King of France in the Year 753, took him along with him as his chief Support.

* Stephanus * Papa ab Aistulpho
* Longobardorum rege missus, as-
sumens Georgium Episcopum Osti-
ensem, & Theophylactum Archi-
diaconum, a civitate Pavia mo-
vens, suum in Franciam profectus
est iter. Pope Stephen being dis-
miss'd by Aistulphus, King of
the Lombards, and taking George,
Bishop of Ostia, and Arch-dea-
con Theophylact, along with
him, went on his Journey

from

* Baron. Annal. Tom. 9. Pag. 209.

from the City of *Pavia* into
France.

Cardinal *Baronius* gives a large Account of him, as having most highly merited of the See of *Rome*, by being the Pope's Right Hand in his Troubles with the *Lombards*, in managing his Interest with the Kings of *France*, and settling the Exarchate of *Ravenna* upon the Popedom.

When Things were well settled at *Rome*, in the Year 786, Pope *Adrian* hearing that the *English Saxons* had universally received the Christian Religion, sends over his Legates hither to Congratulate the Prevalence of Christianity, and to assist in the more firm Establishment of it among them.

The principal Person was George Bishop of Ostia; the History of whose coming over hither is given us by Simeon of Durham in these Words *: Tempore illo, Legati ab Apostolica sede a Domino Adriano Papa, ad Britanniam directi sunt, in quibus venerabilis Episcopus Georgius primatum tenuit, qui antiquam inter nos amicitiam & fidem Cathollicam, quam sanctus Gregorius Papa per B. Augustinum docuit, innovantes, honorifice suscepiti sunt, a regibus & præsulibus, sive a principibus & primatibus hujus patriæ, & in pace domum rever- si sunt, cum magnis donis, ut justum erat.

At that time Legates were sent from the Apostolick See by the Lord Pope Adrian, among

* Edit. Twisden, Pag. 110. Ann. 786.

mong which the Venerable Bishop *George* was Chief; who renewing the Ancient Friendship that was between us, and the Catholick Faith which St. *Gregory* the Pope had taught by the Blessed *Austin*, were honourably received by the Kings and Bishops, or the Princes and Prelates, of this Land, and return'd home in Peace, with great Presents, as they had deserv'd.

* *Henry, Arch-Deacon of Huntingdon, gives an Account of the same Embass'y: That in the Second Year of Brithrick, King of West Saxony (the Predecessor of Egbert, who was the First Monarch of all England) Pope Adrian sent his Legates into Britain to renew the*

58 George of Ostia,
the Faith which Austin
had Preach'd. They were
honourably receiv'd both by
Kings and People, and by
the Merciful Assistance of
Christ, established it upon a
firm Foundation. And adds,
*'Tenuerunt autem concilium apud
' Cealtide, ubi Jambert dimisit
' partem Episcopatus sui: ibi etiam
' Higebrit electus est ab Offa rege.*
They held also a Council at
Cealtide, where Jambert did
forego part of his Bishoprick,
and where Higebrit was cho-
sen by King Offa.

* Roger de Hoveden confirms
the same Piece of History in
Two Places: First, He gives
us an Account that in the Year
786, the Venerable Bishop
George

* Annalium pars prior Edie. Savil. Page 232.

George was the Principal Ambassador, whom Pope *Adrian* sent into *Britain* for confirming the Ancient Amity and Catholick Faith. And then that it was in the Second Year of *Brithrick*, King of *West Saxony*, * that the Ambassadors were sent to renew the Faith which *Austin* had preach'd; that they then held the Council at *Cealtide*, where *Jamber* had his Bishoprick dismembred, and where the Election of *Higerit* was made by King *Offa*.

It is necessary to be thus punctual in setting down the Relations of our *English* Writers, because of a mischance in our Church History, which has been taken from Foreigners, and so diversified, that

* Page 235.

60 George of Ostia,
that we have lost both the
Name of the Place where
this great Council was held,
and of the Principal Agent
in such a considerable Trans-
action.

Sir Henry Spelman not find-
ing the Canons of this Coun-
cil in any of our Manuscripts
here in *England*, takes it ver-
batim from the *Magdeburgenses*,
and presents us with this Ti-
tle. * ‘Concilium Calchuthen-
‘se Legatinum & Pananglicum
‘a Gregorio Ostiensi & Theophy-
‘lacto Tudertino Episcopis & Le-
‘gatis Adriani Papæ, Anno gratiæ
‘787, Caroli regis Franciæ 19,
‘Calchuthæ celebratum.

This learned Author was
dissatisfied with the making
Gregory Bishop of Ostia at that
time,

* Concil. Edit. 1. Page 291.

time, when all the Authors of this Nation, (who had most reason to know the Name of their Legate) call him *George*; he does therefore add, ‘*Præsidenti e Legatis Gregorio Ostiensi Episcopo, quem Hovedenus & alii Gregorium nuncupant.* Where by an unhappy false Print *Gregorium* is plainly put for *Georgium*, or else it cannot be Sense; and this has so darkned the History, that this *George* is not taken notice of by any of our Modern Writers.

As for the Place of the Council, he never ventures so much as to guesst at it, but, as if he was sending out a Hue and Cry, gives us a multitude of Names, that possibly some Body may light upon it.

‘*Sessionis*

62 George of Ostia,

‘ Sessionis Locus, cui hoc ascribi-
‘ tur Concilium, varie apud Au-
‘ thores appellatur Chalchuth, Cal-
‘ chuth, Celchyth, Cealtide, &c.
‘ Ponitq; eum Author antiquitatum
‘ Britan. Eccles. in Northumbria,
‘ Hollensbedus vero rectius in reg-
‘ no Merciorum.

But if we keep close to the Writers of our own Nation, we shall avoid the Error, and not have far to seek for the Truth. As to the Name of the Person, it may be of use to us to take notice of the Admonition of Baronius, as being of Concern not only in this, but other Pieces of History. * ‘ *Admonendus Lector, Mag-
nas inter Scriptores veteres repe-
riri abortas ambages, dum inter-
dum apud eos Georgius pro Grego-*
rio,

* Tom. 3. Page 516.

‘ *rio, vel Gregorius vice versa pro Georgio ponitur.* Which certainly deserves taking notice of, since the great Edition of the Councils at *Paris* has the very same Error with the Old *Magdeburgenses*.

As to the Name of the Place, let us keep to the Old *English* Name *Cealtide*: Though the Town be ruin'd and lost, yet the signification of the Word will tell us whereabouts it stood. * *Ceol* in the *English Saxon* Language signifies *Navis*, & *Tid æstus Marinus*; 'twas a Town to which the Tide flow'd, and where the Ships came up. It was undoubtedly in *Mercia*, because *Offa* Subscribes to the Council there, and no Name

of

† Skinner's *Etymolog. Celrick.*

64 George of Ostia,

of any other King is added to it ; but because we find the **Archbishop of Canterbury**, and the **Bishops of the Southern and Western Parts of England**, met together, with all the Nobles and Senators, it is very probable they were favoured with some Place in the Kingdom of *Mercia*, which might be most convenient for them : Especially since *Kinulph*, King of the *West Saxons*, did himself meet with the Legates when they first came over, and was to send his Clergy to them.

So that taking a Maritime Town in the Kingdom of *Mercia*, near *West Saxony*, it must be somewhere towards *Bristol*, upon the Banks of *Sabrina*, or *Severn*; which may

be

be the Reason, (if the idle Romance of the *Seven Champions* has any Foundation) why that Author call'd the Virgin, which was deliver'd by St. George, by the Name of *Sabra*.

That the great Transactions of this Council may be more certainly known, here shall be added the Rescript of the Legates to Pope *Adrian*, giving an Account how they first went into the Kingdom of *Northumberland*, and made a Settlement there: After which they finish'd their Work in *Mercia*: The Canons are Twenty in all, but here are only Five of the most considerable for the settling Christianity, and extirpating Paganism. The rest may

F to be

66 George of Ostia,
be seen by the Curious in Sir
Henry Spelman.

*The Proem of the Legates in
the Council of Calchythe
to Pope Adrian.*

WE cheerfully obeying your Commands, and being assisted by your holy Prayers, set forwards upon our Journey; but the Enemy rais'd a contrary Wind, till he whom the Winds and Seas obey, for the Sake of your Intercession, smooth'd the Seas, and brought us safely into the Haven: We were toss'd with many Storms, but at last, without any Damage, we were brought safe to the Shores of England. We

We were first received by *Jainbarth*, Archbishop of the holy *Dorovernian Church*, otherwise called *Canterbury*, where the holy *Austin* deposited the remains of his Body: There we tarried till we had given Order for those things which were necessary.

From thence we went to the Court of *Offa*, King of the *Mercians*; he entertain'd us with the greatest Joy; and for the Reverence he bore to St. *Peter* and your Apostolate, he receiv'd those Instructions we brought from the Principal See with Honour.

Then *Offa*, King of the *Mercians*, and *Kimulph*, of the *West Saxons*, met together in Council; to the latter we also deliver'd your holy Writings:

F 2 They

68 George of Ostia,

They presently engag'd to correct all those Vices which were mentioned in them.

Then advising with the foresaid Kings, the Bishops, and Chief Men of the Nation, we consider'd that the Country is extended far and wide; upon which Account we permitted the Venerable Bishop *Theophylact* to attend upon the King of the *Mercians*, and the Parts of *Britain*, whilst I took along with me the Presbyter and Abbot *Wigbod*, a Person of approv'd Fidelity, whom your most Excellent Son *Charles*, out of Reverence to your Apostolate, sent along with us. I came into the Country of the *Northumbrians* to King *Oswald* and *Eanbald*, Archbishop of the holy

holy Church of York. The King resided very far off in the Northern Parts, but the Archbishop sent his Messenger to him, and he with all Joy readily appointed a Day for the Council ; to which all the Chief Men of that Country came, both Ecclesiastical and Civil.

There it was related in our Audience, that many other Vices, and those none of the least, stood in need of being corrected. Because, as 'tis well known, that from the Time of the holy Bishop *Austin* no *Roman Legate* was sent hither, till we arriv'd.

We writ down the Heads of every thing in particular, and discours'd thereof in order in their Hearing ; they

F 3 with

70 George of Ostia,

with great Humility and free Consent embrac'd your Admonition, and our weak Endeavours, promising that they would be Obedient in all things.

Then we deliver'd to them your Letters to be read, maintaining that both they and their Subjects ought to observe the Sacred Decrees. And these are they which we brought to them, to be observ'd.

I. *That the Nicene Faith be maintain'd; That the Presbyters be yearly examin'd in it; And that all hold the Six General Councils.*

First of all Admonishing, that the holy and uncorrupted

ted Faith of the *Nicene Council* be faithfully and firmly maintain'd by all those that are devoted to the Worship of God: And that every Year the Presbyters of particular Churches, who are to instruct the People, be diligently examined by the Bishops in their Synodical Assemblies concerning that Faith: So that they may both maintain and preach, and always confess the Apostolical Doctrine, and universal Faith approved by the Holy Ghost in the Six Councils; that if Occasion require they may not be afraid to die for it: That those whom the Universal Councils have receiv'd, they may receive; and those whom they have condemn'd,

72 George of Ostia,
may be cordially condemn'd
and rejected.

II. *That Baptism be Administred
according to the Canons: And
what is the Duty of a God-
father.*

In the Second Capitular we have taught, that Baptism be Administred according to the Canonical Decrees: And unless in the Case of great Necessity, at the appointed time. That all generally understand the Creed and the Lord's Prayer. That all those who receive Infants from the Holy Font, and answer for those who are not able to answer for themselves, concerning the renouncing Satan, his Works and Pomps, as well as their belief

belief of the Faith, do know that they are their Bondsmen to the Lord by that Engagement, until the Children come to perfect Age; to teach them the foresaid Lord's Prayer and Creed: Which if they do not perform, a strict Account will be requir'd of them, because they promised to God for those who were not able to speak for themselves. Therefore we universally command that all the Common People keep this in remembrance.

III. *That the Bishop holds a Synod twice in every Year, and once goes about his Diocese, reproving and restraining their Sins.*

In the third Discourse we
in-

74 George of Ostia,
infisted upon the holding of 2
Councils every Year, accord-
ing to the Canonical Institu-
tions; that as good Husband-
men they may root up the
Suckers and growing Thorns
out of the Hearts of Offen-
ders. That every Bishop go
about his Dioceſſ once every
Year, that he diligently ap-
point Meetings in conveni-
ent Places, where all may
come together to hear the
Word of God; lest any one
wandering in the Deserts of
Ignorance, by the Negligence
of his Pastor, should be de-
voured by the Jaws of the
roaring Lion. That with
a diligent Care he preach to
and confirm the Flock com-
mitted to his Charge. That
he separates the Incestuous,
restrains

restrains all manner of Conjurers and Sacrilegious Persons, and destroys all Vice. Let none seek to feed the Flock committed to him for filthy Lucres Sake, but for hope of the Eternal Reward, &c.

XIX. *That every one cast away
the Relicks of Pagan Rites.*

Under the Nineteenth Head we added, That every faithful Christian should set before him the Example of True Catholicks ; and that if any thing remain'd of *Pagan* Superstition, it should be pluck'd up, contemn'd and cast away. For God created Man with an excellent Form and Gracefulness ; but the *Pagans*,

Pagans, by a Devilish Instinct,
have brought in their black
Deformities. According to
Prudentius,

He stain'd the harmless
Clay with nasty Spots.

He does an Injury to God,
who corrupts and defiles his
Creature. Certainly, if any
one for God's sake suffer an
Injury which the Corruption
of Man would cast upon him,
great shall be his Reward:
But whosoever, out of an Hea-
thenish Superstition, shall
do it, let him know it shall
be of no Advantage to his Sal-
vation; no more than the
Circumcision of a Jew's Body
was whilst he remain'd an
Infidel in his Heart.

You do also wear your Gar-
ments after the Fashion of
those

those Infidels, whom, by the help of God, the Arms of your Fathers have driven out of the World. A strange and amazing thing! That you should imitate the Examples of those whose Lives you always hated.

After a vile manner also you maim your Horses, you slit their Noses, you couple their Ears, so that you make them deaf; you cut off their Tails: You might have them without blemish, but you chose rather to make them despicable to all People.

We have also heard, that when there is any Controversie among you, you cast Lots after the manner of the *Gentiles*; this always was accounted a piece of Sacrilege.

*

There

78 George of Ostia,

There are also many among you that eat Horses, which none of the Christians in the *East* ever do: Avoid this also: Endeavour to do all things that are honourable, and according to the Will of God.

XX. Of Conversion, Penitence,
and Confession.

The Twentieth Head. We have declar'd to all, That they endeavour to follow the Advice of the Prophet, which says, *Don't delay your Conversion to the Lord, nor put it off from Day to Day.* And in another Place, *Turn to me with your whole Heart, in Fasting, Weeping and Mourning.* Again, *Turn unto me and I will turn to you.* And

And according to the Apostle,
Confess your Sins one to another,
and pray for one another, that you
may be saved. That none of
you (which God forbid) may
be surpriz'd unprepared, by a
sudden Death. According to
the Judgment of the Priests,
and the Measure of the Fault,
receive the *Eucharist*, and bring
forth Fruits meet for Repen-
tance, that is, a fruitful Re-
pentance, which bewails the
Sins committed, and will no
more commit those which
have been so bewail'd.

But if any one (which
God forbid) depart this Life
without Repentance and Con-
fession, such an one is by no
means to be pray'd for. There
is none of us without Sin,
not an Infant of a Day Old;

as

80 George of Ostia,

as the Apostle intimates, *If we say we have no Sin, we deceive our selves, and the Truth is not in us;* Repent therefore, and be converted, that your Sins may be blotted out; for Death makes no delay; that so you may be worthy to enjoy an endless Life with the Holy Angels, through him who liveth and reigneth for ever.

These Decrees, most Blessed Pope *Adrian*, we proposed in Publick Council in the Presence of King *Alfwald*, Archbishop *Eanwald*, and all the Bishops and Abbots of the Country, before the Senators and Dukes, and the People of the Land: And they (as we said before) devoted themselves to the entire Observance

vance of them, with all Humility of Mind to do their utmost by the Assistance of Divine Grace. Confirming all to us in your stead, by Subscribing with the Sign of the Cross to the Paper.

*Alfwald, King of the Nation
beyond Humber.*

*Dilbert, Bishop of the Augustan-
densian Church.*

*Eanwald, by the Grace of
God Archbishop of the
Holy Church of York.*

Higwald, Bishop of Lindisfern.

*Adilbert, Bishop of Candensis
Casa.*

*Aldulph, Bishop of the Magien-
sian Church.*

Athelwin, Bishop by Proxy.

Gositha, a Nobleman.

82 George of Ostia,

To these most Salutary Admonitions, the Presbyters and Deacons of the Churches, the Abbots of Monasteries, the Judges, Chief Officers, and Noblemen, did also with One Mouth Consent, and One Act Subscribe.

Alrich, Duke. *Sigulph*, Duke.
Aldberich, Abbot. *Erhart*, Abbot.

These things being perform'd, and the Benediction given, we went on, taking with us those Eminent Persons, *Malvin* and *Pyttel*, Lectors, who were Ambassadors of the King and the Archbishop. They bore us Company in our Journey, and carried along with them these Decrees into the Council

cil of the *Mercians*; where the glorious King *Offa*, with the Senators of the Land, together with *Janbert*, Archbishop of the Holy *Doroverian* Church, and other Bishops of these Regions, were met.

Every particular Head was read before the Council with a loud Voice, and clearly explain'd both in the *Latin* and *Teutonick* Languages, that all might understand. Then with unanimous Consent and joyful Minds they all return'd Thanks, and oblig'd themselves to the Admonitions of your Apostolate; promising that (the Divine Favour assisting them) they would, to the utmost of their Power, with a most ready

84 George of Ostia,
Will in all things observe
these Statutes.

Moreover, according to the former Engagement, both the King and his Princes, the Archbishop and his Companions, did confirm to us as your Legates this Paper, by their Subscriptions with the Sign of the Holy Cross.

Janbert, Archbishop of the
Holy Dorovernian Church.

Offa, King of the Mercians.

Hugibert, Bishop of the Church
of Lichfield.

Edulphus Lindensis, *Faronensis*,
Episcopus. Ununona Legorensis,
Episcopus. Alchardus, Episcopus.
Fadberchus, Episcopus. Cumber-
chus, Episcopus. Harchelus, Epis-
copus. Aine, Episcopus. Tora,
Episcopus. Waremundus, Episco-
pus.

pus. Adalmundus, Episcopus.

Adoredus, Episcopus.

Edrabnde, Abbot. Alemund,
Abbot. Bodwinus, Abbot.
Uttel, Abbot.

Brorda, Duke. Facwaldus,
Duke. Bercoaldus, Duke.
Othbaldus, Count.

Besides what we have here
read of this great Council,
which our *George* held for the
Establishment of Christianity,
and Extirpation of *Paganism*, we have an Account of
Two other Eminent Actions
done (as Sir *Henry Spelman*
thinks) in a Second Session of
it, though not related in the
Tomes of the Councils.

Matthew of Westminster, un-
der the Year 789, does not
only acquaint us with *A-*

G 3 *drian's*

drian's Legation, to renew the Faith preach'd by Austin, and of the Honourable Reception of those he sent by the Kings and People of *England*; but he adds, That 'when they held the Council of Calthutbe, Jambert, Archbi- shop of Canterbury, resign'd part of his Bishoprick to the Archbishop of Lichfield. And besides, in that Council also Offa, the most Potent King of the Mercians, made his Eldest Son Egfrid to be solemnly Crown'd, who being a Young Man, most Pious and Nobly inclin'd, reign'd together with his Father as long as he liv'd.

This Coronation, without doubt, very much advanced the Solemnity of the Coun- cil,

cil, but the Alteration in the Archbishoprick did so disgust the rest of the Kingdoms, that however it was then carried by the Authority of *Offa*, and the prevailing Power of the *Mercians*, it afterwards was call'd the *Litigious Synod*.

‘*Rex Merciorum Offa contractis
inimicitiis cum Cantuaritis, Jam-
bertum Archiepiscopum Primatu
spoliare conatus est; missis Epi-
stolis ad Adrianum Papam sate-
git, ut pallio Lichfieldensem Epis-
copum contra morem antiquum
efferet, & Jambertus in Synodo
litigiosa, quæ apud Chealchite
celebrata est non modicam suæ
Parochiæ perdidit portionem. Ger-
vius Act. Pontif. Cant. in
vita Jamberti. Page 1641.
Edit. Twisden. Henry, the Arch-
Deacon of Huntingdon, also*

G 4 adds,

adds, *Lib. 4. Pag. 197. Edit. Savil.* ‘ *Ibi etiam Higebrit ele-*
‘ *ctus est ab Offa rege.*

The Occasion of this Alteration in the Archbishoprick Sir *Henry Spelman* gives us from a Manuscript Book of the Life of King *Offa*, belonging to the Monastery of St. *Albans*, and since publish'd with the Additaments of *Matthew Paris*; those Monks having been most concern'd to preserve the Memory of their Founder; and they give it us as follows: *When Offa was grown too Great and Powerful for the rest of the Princes of the Heptarchy, they apply'd themselves to Charles, King of France, afterwards Emperor, that he would take them into his Protection, and defend them from the En-*

Encroachments of this Overgrown Potentate. This at first raised great Quarrels between *Charles* and *Offa*; but they being at last reconcil'd, and *Offa*, strengthen'd by an Alliance with this most Potent Prince of *Europe*, he feared neither the Rebellion nor Treachery of his Enemies; but enjoying Peace, he took upon him the Care of a Religious Prelate, and Ecclesiastical Pastor; his Study was to put the Sees of Cathedral Churches into better Order, and to make some Advantageous Changes in them, which he well knew how to bring to pass.

Lambert, Archbishop of Canterbury (for so he is here call'd, *Fainbertus* being in pro-

process of Time chang'd to *Jambertus*, and now *Jambertus* into *Lambertus*) had many heavy Accusations laid against him before King *Offa*. One was, That *Canterbury* was too much in the Neighbourhood of *Charles's* Dominions, which lay upon the Sea ; and that before the late Alliance was made, the said *Lambert* had promised *Charles*, That if he came to Invade *Britain* in a Hostile Manner, he should have free admittance into his Archbishoprick, his Favour and Assistance. Besides, King *Offa* was of this Persuasion, That where he had gloriously triumph'd over his Enemies, there, or near that Place, the Cathedral Church ought to be advanced to the Archiepiscopal Dignity. In

In pursuance of this Design, King *Offa* sent to Pope *Adrian*, who then presided over these Affairs, and to whom this Prince was most Dear for his Eminent Piety. His Ambassadors were Prudent and Eloquent Men, very well deserving Respect and Favour; besides, that they made their Way by carrying good Donatives along with them; for the King was not ignorant of the Desires of the *Romans*.

The Royal Request was, and some Gifts (which were then presented) prevail'd, that contrary to the ancient approved Custom, the Pope would please to Constitute *Aldulph* Archbishop of *Lichfield*, that all the Provinces of the *Mer-
cians*

92 George of Ostia,
cians might be subject to this
Prelate.

The Names of the Provin-
ces and Bishops are these.

Kenebert, Bishop of Worcester.
Werebert, Bishop of Leicester.
Adulph, Bishop of Sidnacester.
Wulward, Bishop of Hereford.

The Bishops of the *East Angles*.

Harald, Bishop of Elmbam.
Tedford, Bishop of Dunwich.

Thus was the Primacy di-
vided, or rather dissipated,
the Archbishop of Canterbury
not so firmly opposing the
King's Resolutions as he
ought to have done.

There

There remain'd subject to this Prelate *Lambert*, the Bishops of *London*, *Winchester*, *Rochester* and *Shirburn*.

How much of Truth there was in the Accusation of Archbishop *Lambert's* Loyalty we cannot be sure; but we find that in the Subscription to the Council of *Calcuthe*, he placed his Name before King *Offa*, though *Eanbald*, Archbishop of *York*, had subscribed after *Alfwald*, King of *Northumberland*; which discovers either an intolera-ble Presumption in *Lambert*, or else such a Posture of Af-fairs as well deserv'd *Offa's* Regulation. His Reason for settling the Primacy at *Lich-field* was that which had pre-vail'd all the World over; for where-

94 George of Ostia,

where-ever there was the Capital of Civil Government, there was also the Capital of the Ecclesiastical; 'twas proper that the Church should be under the Wing of her Royal Defender. There the Metropolitan had at the same time an Opportunity to promote the Spiritual Interest, and to have under his Eye such as were employed in the most important Administration of Divine Things.

But this Alteration did not continue long; we cannot go beyond the Succession of Three Archbishops of *Lichfield*. *Higbert* Subscrib'd only as Bishop of *Lichfield* to the First Session of the Council of *Calchuthe*; though *Huntingdon* tells us he was in that Council

Council chosen Archbishop by King *Offa*. He died soon after, and we find by the History that the King Addressed Pope *Adrian* to Constitute his Successor *Aldulph* Archbishop of *Lichfield*, who was the first that obtain'd the Pall. After whom we have *Humbert*, in the Year 793, as appears by the Title of the Provincial Council of *Verulam*, Celebrated under *Offa*, King of the *Mercians*, and *Humbert*, his Archbishop of *Lichfield*; which we find not only in Sir *Henry Spelman*, but in the Parisian Tomes of the Councils.

The first Constitution of the Primacy of *Canterbury* made all those that were most zealously devoted to the See
of

96 George of Ostia,

of *Rome* very uneasie under
the late Alteration ; as we
may be sure by the Reason
of the first Establishment ;
which is thus given us by
one of our most Eminent
English Historians. ‘ That
‘ *Austin* was the first Arch-
‘ bishop of *Canterbury*, the Di-
‘ ciple of *Gregory the Great*, as
‘ is well known : But that
‘ *Gregory* granted to *Austin* the
‘ Pall and Privilege of the
‘ Archbishoprick for the City
‘ of *London*, as in the first
‘ Book of the Regal Affairs
‘ we shew’d by *Kenulph’s* Epi-
‘ stle ; for at that time the
‘ Knowledge of that other
‘ City being obscure, had not
‘ reach’d the *Romans*. How-
‘ ever, he being obliged by
‘ the Kindness of the King
‘ that entertain’d him, and
‘ the

' the Affection of the Citi-
' zens, took up his Habita-
' tion at *Canterbury*: Fifteen
' Years he liv'd and enjoy'd
' his Throne there, and being
' dead, honoured it with his
' Sepulchre: So that all the
' Dignity was for ever after
' translated thither. *Malmsb.*
de gestis Pontificum Anglor. Lib. i.

There is nothing more known than the Enmity which the *Saxons* had against the *British* Christians; because those who had receiv'd their Religion from the Apostles, would not fall under all the Ordinances of *Rome*; and therefore as they were driven into the Mountains of *Wales*, that the New Inhabitants might enjoy their Lands; so the ancient Constitution

98 George of Ostia,

of the Church must now be utterly overthrown, lest they should seem to derive their Christianity from any other Fountain than that of *Rome*; which was the true Reason of contending for the Archbishoprick at *Canterbury*, rather than (as it anciently was) at *London*, or now at *Lichfield*. The Opportunity of restoring *Canterbury* to all that King *Offa* had taken away was now come: For his Son *Egfert* did not survive him above Four Months, and *Kenulph* succeeded upon the Throne of *Mercia*, who was so far removed from his Relation to *Offa*, that he claim'd only in the Fifth Generation from *Henwalch*, who was the Brother of *Penda*. *Malmsbur.*

de

Legate in England. 99

*de gest. Reg. Angl. fol. 13. Edit.
Savil.*

Kenulph coming to the Crown, which was at such a distance from him, was not only willing to oblige the *Roman Interest* in his Favour, but especially to gratifie the Kingdom of *Kent*, which he design'd to bring entirely under his Dominion: for we find in his Donations to the Church of *Canterbury*, that he stiles himself King of *Kent*.

Evid. Eccl. Chr. Cant. P. 2215.

Edit. Twisden. And really made himself so, by carrying away King *Ethelbert Pren* his Prisoner, *Malmsb. Lib. 1.*

So that to make a full Restitution of the Archbishoprick, he sends *Athelard*, the Successor of *Lambert*, to Pope

H 2

Leo

Leo with very submissive Letters, entreating the Settlement again of the Primacy at *Canterbury*, because the Sublimity of *Rome* was the Prosperity of *England*, that where his Apostolical Dignity arose, thence was our Faith to be derived.

The King also sets forth, that by the best Information he could get from his Prelates, according to the Canons and Apostolical Statutes, which were left by St. *Gregory*, the Authority of the *Dorobernian* Metropolitan ought to be entire over Twelve Bishopricks, as the Archbishopricks of *London* and *York* had formerly been; whereas of late this of *Canterbury* had been divided into Two Parts: He
sends

Legate in England. 101

sends therefore his Ambassa-
dors, and 120 Mancuses, to
obtain his Favour.

Pope *Leo* so fully answers
his Desires, that he Esta-
blishes *Athelard* in the Juris-
diction of his Predecessors ;
and that if any of those that
were Subject to him, either
Kings, Princes, or People,
should disobey his Com-
mands, he should be Excom-
municated till he repented ;
and if he remain'd Impen-
tent, he should be as an Hea-
then Man and a Publican ;
as appears by the Rescript of
of *Leo III.* recited at large by
Malmsbury, De gest. Reg. Ang.
Lib. I.

This entirely overthrew
the whole Frame of Church-
government Establish'd by

H 3 King

102 George of Ostia,

King *Offa*, and brought the Synod of *Calchythe* under Disgrace, which was once so glorious; the Legates whereof had been highly caress'd and presented both by Kings and People.

For there was all along in this Nation a deadly Feud between the Seculars and Regulars, those that maintain'd the Interest of the Church in this Kingdom, and those that would enslave it to the Usurpations of *Rome*: Their Quarrel was not only about Spirituals, whether the Monastick Profession was to be preferr'd, and the People should give up themselves to those who by their Devotions would excuse them from the trouble of being con-

concern'd about their own Salvation, which living or dying they would procure for them; but about Temporals, who should enjoy the Endowments and Revenues of the Church: And the Robberies which were then committed are sadly felt at this Day.

The Regulars in process of Time gain'd an entire Ascendant, so that what made most for the Dominion of *Rome*, everywhere prevail'd, info-much that this Great Council, upon which our chief Transaction depends, was not only overthrown, but lost: Sir *Henry Spelman*, who gives us others from Copies found in *England*, is forc'd to borrow this from the *Mag-*

H 4 *deburgenses;*

102 George of Ostia,

King Offa, and brought the Synod of Calchythe under Disgrace, which was once so glorious; the Legates whereof had been highly caref'sd and presented both by Kings and People.

For there was all along in this Nation a deadly Feud between the Seculars and Regulars, those that maintain'd the Interest of the Church in this Kingdom, and those that would enslave it to the Usurpations of Rome: Their Quarrel was not only about Spirituals, whether the Monastick Profession was to be preferr'd, and the People should give up themselves to those who by their Devotions would excuse them from the trouble of being con-

concern'd about their own Salvation, which living or dying they would procure for them; but about Temporals, who should enjoy the Endowments and Revenues of the Church: And the Robberies which were then committed are sadly felt at this Day.

The Regulars in process of Time gain'd an entire Ascendant, so that what made most for the Dominion of *Rome*, everywhere prevail'd, in so much that this Great Council, upon which our chief Transaction depends, was not only overthrown, but lost: Sir *Henry Spelman*, who gives us others from Copies found in *England*, is forc'd to borrow this from the *Mag-*

H 4 *deburgenses;*

104 George of Ostia,

daburgenses; and can acquaint us with no more of it than what he learn'd from them.

With this also fell the Reputation of our *George*, of whom we can find no Monuments, except in the Kingdom of *Mercia*, till the Glorious Fiction of the *Eastern St. George* was brought from the *Holy Land*, and again gave Renown to that Name.

But still we have Evidence of a Chapel Consecrated to him before our Nation was engaged in the Holy War, which made a fighting *St. George* most acceptable to them.

As our *George of Ostia* was Second to Archbishop *Austin* in his Legation from *Rome*, and Triumph'd in the Successful Accom-

Accomplishment of that Christianity which he had begun; so he had something of the same Honour paid to him as was given to the first Founder.

As we find a Monastery Dedicated to St. *Austin* at *Canterbury*, so we find a Chapel Dedicated to St. *George* at *Oxford*. Indeed that * Monastery bore the Name of St. *Peter* and St. *Paul*, as well as St. *Austin* the Apostle of the *English*; but the Memory of the Two Old Apostles was swallowed up by the Renown of the New One.

But as the Chapel of St. *George* was built to his Honour, we find it entirely Dedicated to his Name through all its Mutations. In

* Chronolog. August. Twisden.

In the Year 1071, * a Castle was built at Oxford by *Robert de Oily*, and in the Year 1074, the Church of St. George was founded in that Castle for Secular Canons, with very considerable Revenues. Afterwards this Church of St. George, with all its Appurtenances, was given to the Regular Canons of Osney, which had belong'd to the Secular Canons in the Castle of Oxford. *Osney Register*, fol. 1.

Neither this Church, nor any other Church here in *England*, is expressly Dedicated in the Name of St. George of *Ostia*; yet he succeeding in the Establishment of that Religion which the Renown'd St. Austin preach'd, may very well

* *Kennet's Paroch. Antiq. Page 59.*

well go for the Patron of the Nation.

And this is agreeable to the Practice of that Age ; for the Patrons of Countries were not Eminent Soldiers, who had fought the Enemy with Sword and Spear, but some great Church-Worthies who had advanced the Trophies of Religion.

Such was the Choice of the Nations : St. Dennis for France, St. James for Spain, St. Anthony for Italy, St. Andrew for Scotland, St. David for Wales, St. Patrick for Ireland, and of the same Sort is our St. George for England.

St. Patrick was sent by Pope Celestine to be Apostle and Bishop of the Irish ; * his *Natalis*

* Malmesbur. de gest. Pont. Lib. 2.

108 George of Ostia,

talis is upon the 16th of the Calends of April, and put into all the Martyrologies, though he was not the first that preach'd the Christian Faith in Ireland, but the Principal Person by whom it prevail'd. *Usher. Primord. Britan. Eccles.* Pag. 820.

After the same manner might our Patron be chosen, and the Old Allegory take Place in the English Nation: The Church of Christ was that Virgin which had been long in danger of being devour'd by the Dragon, Christianity had been often attack'd and put to flight by the Heathen, but was now by our Saint happily established.

This

This *George*, who was sent over to finish all, might well be represented by a Conquering Knight; for since the War was Spiritual, the Bishops were the proper Champions in it.

The End of the First Part.



A N
Historical Account
O F
St. George for England.

P A R T II.

C H A P. I.

The Fiction of George of Cappadocia; to cover the Infamous Character of George of Alexandria.

WE have seen in the former Part of this Discourse that *Austin* was called the Apostle of the *English*,

K be-

because he brought the Christian Religion among the *Pagan Saxons*; and then for the same Reason that other Nations chose their Patrons, George of *Ostia* deserves the Title of Patron of *England*: After the Gospel had been preach'd, and prevail'd here over Kings and People, he came the first great Legate from *Rome* to confirm the Doctrine, and establish the Church. This is called in Scripture *the destroying the Kingdom of Darkness, and advancing the Kingdom of Christ*; this has been all along represented under the Figure of killing the *Dragon*.

This was not indeed the first Plantation of Christianity in this Island; it was brought

George of Cappadocia. 3

brought hither by those who from the very beginning of it propagated the Faith over the whole World. But the Conquest and Devastation of the Heathen had brought this Country almost entirely under the Power of the Dragon again ; and then the Knowledge of Jefus Christ was to be esteem'd a Treasure of infinite Value to us ; though it did not come from *Jerusalem*, * which was the Mother of *Christian Churches* ; but from *Rome*, and that too when the once Glorious *Church* there was deviated from the Apostolical Purity ; yet we are ever to praise God for the Essentials of the Christian Faith which were then established

K 2 among

* Micah 4. 1, 2.

4 The Fiction of

among us. For we are saved by the Fundamentals of our Religion, and all these were brought to us in this Second Conversion of the Island: As to the additional Corruptions, they were not at first so important in the Time of *Gregory the Great*, as they afterwards continually grew to be, when that Church rais'd it self to the heighth of Usurpation and Superstition.

We shall find in process of Time a Party of Monks always overthrowing our National Establishment; who being without Families, and having no Temporal Estates, were for giving up all to the Pope, upon whom they entirely depended; by these were the *Romish* Corruptions propagated. This

George of Cappadocia. 5

This Party presently fell upon renversing the Actions of our *George*, and overthrowing the Council of *Cealtide*: These had the ordering of our *Saxon Annals*, as we are told out of the *Scotichronicon*; * there was a Writer appointed in every Monastery of Royal Foundation, to collect the History of every King's Reign, and by them we have this great Council call'd the Litigious Synod at *Cealchythe*, and not so much as the Name of *George* mentioned, † when they give an Account of the Legates coming hither for the holding of it. And tho' these Minutes of the Monks were afterwards look'd over

K 3 by

* Gibson Chron. Sax. Prefat.

† Sub. An. 785.

6 *The Fiction of
by some deputed by the National
Councils; yet they were at
last represented according to
the Humour of the Times.*

So that after our *George*
had been so highly Caress'd
by Kings and People, had
so gloriously Merited the
Title of the *English* Patron,
he is laid aside in Obscu-
rity, and his Name had not
now obtain'd a Renown a-
mong us, except the Le-
gends of the *East* had gather-
ed up some scatter'd Remains
of the *Alexandrian* Heretick,
and reviv'd them in the Ficti-
on of an Original Orthodox
Martyr, suppos'd to be of the
same Name.

When the Barbarous Na-
tions had destroy'd Learning,
and Darkness cover'd the Face
of

of the Earth, the Glorious Actions of *George of Cappadocia* began to shine like a Comet in the Night ; we may see how the Meteor was generated. The *Arian Heresie* had powerfully prevail'd in the Eastern Part of the World, and the Remainders of it were not quite extinct, till they were swallowed up by the more prevailing Delusions of *Mahomet* : All this while that Party kept up the Memory of their St. *George*; and though he had been condemn'd and slighted in the *West*, yet would they not lose the Honour of their Saint.

Those Christians, who remain'd free from the Subjection to *Mahomet*, being benighted in Ignorance, were
K 4 easily

8 *The Fiction of*

easily led away with any dazzling Superstition. They were not much acquainted with the Histories of former Times, but would take up any thing that they thought made for the Honour of their Religion, and would receive any new Inventions, though never so Fabulous, if they apprehended them conduced to this Design.

At this time came in the Legendary Writers, who gratified the Humour of the Age, either by creating Saints, * such as *Christopher* and *Catharine*, who never had any real Existence ; or inventing many Glorious Actions to be ascrib'd to those who had a Name in the Church,

v. John Reynolds, de Idololatr. Romana.

George of Cappadocia, 9

Church, how little soever they deserv'd it.

The Credit of these Writers is now so sunk in the World, that it would be an impertinent Trouble to search narrowly into their Relations; but the Chief of them that give an Account of the Story of St. George must here be taken notice of.

As the Devil once opposed *Moses* by counterfeiting his Miracles, so he now attack'd the Gospel of Christ by his deluding Superstitions: The Power of our Lord Jesus had made his Religion pass like Lightning from *East* to *West*: The destroying Angel imitates his Dominion, and after the same manner carries his deluding Errors over

10 *The Fiction of*

over the World: Especially, having set up his Seat at *Rome*, the once Glorious Capital of the Empire, Power was now given him over all Kindreds, and Tongues, and Nations.

Opinions never prevail so much as when they are adorn'd with Practice; new Doctrines fly about like Lightning, when they are driven on by the Examples of some Saints of high Reputation. As the Pope could make Doctrines, so could he make Saints: And his Agents had been very defective, if being Masters of the best Learning the World then had, they could not Cheat the Ignorant Well-meaning Christians.

Italy was never at a loss for this, especially upon so great
an

George of Cappadocia. 11

an Occasion: What was done we find by the Writings of those Ages; but above all, our Regard is in the first place due to that which was so highly valued as to be call'd the *Golden Legend.** This was written about the Year 1290, by the Archbishop of Genoa, *Jacobus de Voragine*, so call'd, because he was reputed a Gulf of Learning. We are at present no further concern'd with it, than as to the Relation of St. George, which he thus dresses up. He leaves out all that related to *Alexandria*, where the *Arian* George was Bishop, making him only a *Cappadocian*, as that Heretick by all Ancient History is reported to be. But he

* Vossius de Hist. Lat. Lib. 2. Cap. 60.

he makes up the Omission of his real Sufferings by Roman-cing upon his Victory over the *Dragon*, where he turns the Allegory of the Poiso-nous Serpent and Virgin Church into Matter of Fact. The Tale runs thus :

‘ George, a Tribune, by
‘ Birth a Cappadocian, came on
‘ a certain time to the Pro-
‘ vince of *Lybia*, to a City
‘ called *Silena*: Near this City
‘ was a Lake like a little Sea,
‘ in which there lay a destru-
‘ ctive *Dragon*; who coming
‘ up to the Walls of the City,
‘ poison’d the Inhabitants
‘ with his Breath. This com-
‘ pell’d the Citizens every
‘ Day to offer up Two Sheep
‘ to him, that they might
‘ appease his Rage. When
‘ almost

George of Cappadocia. 13

‘ almost all their Sheep were
‘ spent, they further con-
‘ sulted how they might con-
‘ tinue their Offering, which
‘ they resolv’d to do by giving
‘ but One Sheep, and adding
‘ an Humane Sacrifice to it.
‘ This they did till all their
‘ Sons and Daughters were
‘ made away, and then it
‘ came to the Lot of the
‘ King’s only Daughter to
‘ be adjudg’d to the *Dragon*,
‘ who obtain’d her Deliver-
‘ ance by the Prowess of
‘ St. George.

Though this was swallowed by the mighty Gulp of Implicit Faith, yet Humane Reason being only clouded, and not extinguish’d, it would not bear the Consideration of following Ages; and there-

The Fiction of
therefore in the Fourteenth
Century, *Nicephorus*, the Son of
Callistus, new Modell'd the
Relation in his Ecclesiastical
History Dedicated to *Andronicus*
Palaologus, Emperor of Con-
stantinople. He wrote with a
little more Judgment, and
leaves out all the Roman-
tick Account of the Dragon ;
only he retain'd the Country
of *Cappadocia* according to the
former Accounts, and confin'd
all the Glorious Sufferings
of the Martyr to that Place
which was not the Scene of
the Heresie.

He enlarges upon the Tor-
tures which (he says) George
constantly endur'd for the
Sake of Christ ; but he can-
not forbear adding some of
that poultry Stuff he pickt

* out

George of Cappadocia. 15
out of the *Arian Legend*. His
Relation is thus :

* In those Times (wherein
was the Persecution of Dio-
clesian) George the *Coriphæus*
of the Troop of Martyrs,
and of great Name among
those Holy Combatants, re-
ceiv'd the Fruits of those
Labours which he under-
went for the Sake of Christ.
He was a Young Man of
Cappadocia, of excellent Beau-
ty, whose Manhood scarce
yet appear'd in his Face ;
however he most valiantly
underwent Martyrdom in
that Contest which he
maintain'd for Christ. For
being apprehended, he bit-
terly inveighed against the
Demons, and derided the Im-
piety

* Niceph. Callist. Lib. 7. Cap. 15.

‘ piety of the Emperor, for
‘ which he endur’d those
‘ dreadful Torments that
‘ could not be sustain’d by
‘ the Power of Nature.

‘ For after he had lain in
‘ Prison, and been loaded
‘ with Fetters, he was torn
‘ with Sharp Hooks, and
‘ burnt with hot Lime: Then
‘ he was put to the Rack,
‘ and whilst his Limbs were
‘ stretch’d out, his Flesh was
‘ cut with Daggers. Being
‘ expos’d to many such Ma-
‘ chines of Torture, he abun-
‘ dantly declar’d the Gene-
‘ rous Constancy of his
‘ Mind, and shew’d a Strength
‘ which was not to be over-
‘ come.

‘ Besides these things, he
‘ overthrow and took away
‘ the

George of Cappadocia. 17

' the Bull of the Impostor
' *Glycerium*, and by the Power
' of his Prayers recall'd
' Queen *Alexandria* from the
' State of the Dead, in which
' she had lain long. At last
' he was beheaded, and died
' like a Valiant Man: Thus
' he passed out of this Life.

Nicephorus has here chang'd
the Story of St. George from
a Dragon into *Glycerium's* Bull,
and inadvertently retain'd
the Old Fiction of Queen
Alexandria, whom *Bede* on-
ly relates to be comforted
by St. George; but this Au-
thor will have her to be raised
from the Dead: For he did
not discern how George's ad-
vancing the *Arian* Doctrine
in *Alexandria* was cover'd un-

L. der

18 *The Fiction of*
der the representation of re-
viving an Imperial Lady.

Besides the Narratives of St. George's Atchievements in *Lybia* and *Cappadocia*, we have other Accounts which fix him in *Palestine*: For when People are fond of a Story, if it will not do in one Place, the Scene of it shall be removed into another. * *William of Tyre* mentions the City of *Lydda*, ' wherein, he says, was the Glorious Sepulchre of the Eminent Martyr St. George; who here, as 'tis believ'd, found a resting-place for that Part of him which was Mortal.

Our *William of Malmesbury* makes the Place of his Martyrdom to be very near this, which was assign'd for his Burial;

* *Hist. Bell. Sacr. Lib. 7. Cap. 22.*

George of Cappadocia. 19

rial; and he gives this Account of it, ‘That there is ‘a little City call’d *Rama*, or ‘*Ramula*, without a Wall, ‘which was Witness to the ‘Martyrdom of St. *George*, if ‘we give Credit to Fame.

Of such dubious and uncertain Account was this Story here in *England*, even after the Time of the *Norman Conquest*. But ’twas maintain’d in the *Roman Church*, and therefore must come on. Let us see then what the great Pillar of the Papacy Cardinal *Baronius* sets forth, when their forg’d Stories began to be detected by those that reviv’d Religion and Learning.

* As for St. George, upon
this Day (April 23.) all the
Latines, and also the Greeks,
Celebrate him in these
words ; The Memory of
that Holy, and Glorious,
and Great, Martyr George,
the Trophy-bearer, he was
by Birth a *Cappadocian*, and
Suffer'd under *Dioclesian* the
Emperor. He adds.

What were the Acts of *George*,
which had been condemn'd
and rejected by *Gelasius*, he
thinks he had found, after long
search, in an Old Moth-eaten
Book of the *Vatican*, full of Lies
and *Arian Stories*, concerning
the Conflict of *George* with
the Magician *Athanasius* ;
where the Impious Author
(as he calls him) alludes to
George

* Baron. Martyrolog. in Georg.

George of Cappadocia. 21

George the Arian Bishop, who Usurp'd the Alexandrian See, and was the most Obstinate Persecutor of the Great Athanasius, who was Bishop there.

But he does not think fit to give us a Copy of the Legend ; he only declares it Fabulous and Portentous , and then proceeds to Censure the Extravagancies of Simeon Metaphrastes, Pasicrates, Lipomanus and Jacobus de Voragine.

Though these are the great Authors, upon whom the Credit of this Roman Saint relies, and he acknowledges that they want Correction, yet he cannot but allow the Devotion which was paid at his Shrine. The Arm of this Martyr had been Illustrious for many Miracles, *Et venerandum*

*randum Caput ejus ad Vellum au-
ream conservatur, his Venerable
Head at the Golden Veil was
laid up in a Chest by Pope
Zachary, and superscrib'd with
Greek Letters. Thus it was:
But though Learning had
discover'd the Cheat, yet Re-
formation ought not to take
notice of it.*

Dr. Heylin, a Man of vast
Reading, thought himself
particularly oblig'd to main-
tain the Reputation of this
St. George of Cappadocia. Af-
ter he had given an Account
of several Dedications to
St. George, he thus concludes:
'Not to travel further in
'this Enquiry, there is a
'St. George's Church in Bur-
'ford, * where it pleased God

to

* History of St. George, Part 2. Chap. 8. Sect. 2.

' to give me first my Na-
' tural Being, and after-
' wards my Education; in
' which regard I hold my self
' bound in a Manner to Vin-
' dicate St. George's Honour;
' having received such Com-
' forts in a Place where his
' Memory was anciently pre-
' cious, and the only Church
' in it Dedicated to his Name.

The Dedications of our Churches are very ancient, and there is now seldom any Memorial of them left besides the Name of the Saint to whom they were Dedicated; no Character of his Person, no Account of the Place where he liv'd, of the Actions he did, or the Martyrdom he suffer'd: So that this St. George at Burford might as

well be St. George of Ostia, as St. George of Cappadocia, for any thing he knew. It happen'd that this learned Person was not acquainted with our St. George; which might very well be, since he is mention'd to have been here in *England* only by our Old Monks, whose Judg-
ment and Language would not invite any Man to a diligent perusal of them: And then the *Roman* Legate going in the last Ages by the Name of *Gregory*, our Saint might well escape his Cognizance.

The Truth is, he was affectionately concern'd not to diminish the Number of the Saints; and especially to save the Patron of this Nation from the Attempts of some learned

learned Men, who would either make nothing of him, or that which is worse than nothing at all, an *Arian* Heretick.

He endeavours therefore not only to Establish his Being, but to Prove his Martyrdom, carrying on his Work after the manner of a Trial at Law; * where he brings in and examines all the Witnesses *pro* and *con*, sifting their Evidence: And at last, summing up a Catalogue of Sixty Vouchers, as Supporters of St. George, concludes, that he has sufficient Authority to maintain the Reputation of his Saint.

It would be very tedious to look into all these, but we may consider the most ancient,

* Hist. St. George, Part 2. Chap. 2. Sect. 12.

26 *The Fiction of*

ent, and so find how solid
the ground is which he
builds upon.

As for *Eusebius*, who is our
most Ancient and Authentick
Historian, he proves out of
him that some of *Cappadocia*
were real Martyrs; as *Seleu-*
cus and *Julian* under the Per-
secution of *Dioclesian*: That
many Military Men which
were in Places of Honour,
forsook not only their Offices,
and all they had, but their
very Lives for the sake of
Christ: That the Historian
excuses himself for not nam-
ing all that suffer'd, because
it would be a tedious and
endless business.

He therefore inferrs, that
' all put together will a-
' mount

George of Cappadocia. 27

‘ mount to thus much, * That
‘ George, one of those many
‘ Martyrs whom Euse-
‘ bius could not name, a Cap-
‘ padocian by his Country, a
‘ Soldier by Profession, and
‘ one that waited at Court,
‘ was put to Death in Pa-
‘ lestine by Torments not to
‘ be express’d, because he
‘ constantly continued in
‘ the Faith of Christ. The
Doctor having also prov’d
that the Persecution rag’d in
Palestine.

His next Witnes is St. Am-
broſe, whose Words are,
‘ † George, the most Faithful
‘ Soldier of Jesus Christ,
‘ when as Religion was else-
‘ where dissembled, adven-
‘ tur’d

* Part 2. Chap. 2. Sect. 6.

† Sect. 7.

‘ tur’d boldly to confess the
‘ Name of God, to whom it
‘ pleased the Lord to give so
‘ much of Heavenly Grace,
‘ that he not only scorn’d the
‘ Tyrants, but contemned
‘ their Torments.

This is only a Citation which he finds in some Authors, *Hermannus*, *Schedel*, *Jacobus de Voragine*, *Vincentius*, and others. The Book in which this Sentence was contain'd, went by the Title of *Liber Praefationum*, not now extant. The Doctor confesses, that *Posselin*, who Marshals all the Works of St. *Ambrose*, even those also that were lost, makes no mention of this Tract. However, he concludes that ‘ he must crave longer time before he should re-
ject

'ject these Words ascrib'd to
'St. Ambrose, or not esteem
'them true, and worthy to
'be credited; though not so
'fully as to build upon them
'altogether.

Notwithstanding *Gelasius*,
Bishop of *Rome*, had condemn'd
the Legend of St. *George* as
Heretical and Ridiculous,
yet the Doctor is pleased
to bring him in as a Witness
on his side, for though * ' the
'Story be taxed as Dangerous
'and Apocryphal, yet all due
'respect is done to the Saint.
This he says appears by that
which is added to the Ca-
non, ' *Nos tamen cum prædicta*
' *Ecclesia, omnes Martyres, atq;*
' *eorum glorioſos agones, qui Deo*
' *magis quam hominibus noti sunt,*
' *cum*

‘cum omni devotione veneramur.
Yet we, and the aforesaid
Church, with all due Devo-
tion reverence all the Mar-
tyrs and their Glorious Ago-
nies, which are better known
to God than Men.

Hence 'tis concluded, ‘That
‘questionless St. George is to
‘be reckon'd as a Martyr,
‘* because the Story only is
‘condemn'd, and not the
‘Saint. Just as we may re-
‘solve that there was such a
‘Noble Prince as *Arthur*, be-
‘cause the Monk of *Malm-*
‘*bury* hath told us how much
‘his Famous Deeds were over-
‘acted by his Country-men,
‘the *Britains*.

But the Doctor betrays too
much Affection to his Cause
by

by the forwardness of his Conclusions. All the Martyrs were to be reverenc'd with due Devotion; but here is not the least intimation that *George* was one of those Martyrs. Nay, the contrary is to be presum'd: For had there then been any *George* of *Cappadocia*, who suffer'd Martyrdom under *Dioclesian*, he must have been specified and exempted out of the Censure, otherwise the Righteous would have been condemn'd with the Wicked.

We need proceed no further in the Examination of Witnesses: If an Eminent Martyr was not known in the World Three Hundred Years after his Death, there can be no Reliance upon those

Disco-

Discoveries which are made
in following Ages. And indeed 'tis inconsistent with
any respect to Venerable *Bede* to suppose that there
was any *George of Cappadocia*
known in his Time: For
would he in his *Martyrolo-*
gy have fixed the *Natalis* of
an Apocryphal Saint upon
the 23d of *April*, without
so much as mentioning him
that was real, if there had
then been any such? Surely
he was well able to distinguish
between *Dacian* the suppos'd
King of *Persia*, and *Dioclesian*
the *Roman* Emperor. *Bede*
would never have mention'd
this, which was not credited
by himself; but that he was
resolv'd to relate every thing
of that Sort which was con-
siderably

siderably taken notice of in the World; and if he did, we need enquire no further.

'Tis certain the Ages had been labouring under the Spurious Legend of the *Arian George*, that they had removed the Scene from *Alexandria*, and at last pitch'd upon *Cappadocia*; but there still remain'd in all their Accounts such a Tincture of the Original, that the whole Story plainly appears to be nothing else but a Fiction, to maintain an imaginary Saint upon the Ruins of a real Heretick.

In *England* there seems to have been only a general Buzz about this *Eastern* Story, and therefore it has never been related, even by those

M that

*The Fiction of
that gave the greatest Credit
to such things, without some
abatement of its Credibility.*
The Monk of *Malmsbury* ha-
ving occasion to mention
Rama, which was reported to
be the Place of St. George's
Martyrdom, doubts whether
any regard was to be had to
common Fame. * *Ramula*
est civitatula, muro indiga; Bea-
ti Georgii, si famæ credimus,
Martyrii conscientia. Ramula, a lit-
tle City without a Wall, was
(if we may trust Report)
witness to the Martyrdom
of St. George, and takes no no-
tice of any other St. George.

This indeed he writes in
his Account of the Life of
William Rufus, Three Hun-
dred Years after *George*, Bi-
shop

* *Lib. 4. Cap. 2. de Williel. Secundo, Pag. 79.*

ishop of *Ostia*, came over hi-
ther and held the Council of
Cealtide: but it was contrary
to the Genius of this Monk
and his Party to make any ho-
nourable mention of this
King or Council; for he
treats King *Offa* with the
greatest Indignation, because
of his Transactions there:

'Idem in Deum pervicax, sedem
'Archiepiscopatus, * olim Cantua-
'riæ fundatam, in Lichefeldam
'transferre conatus est, invidens
'scilicet Cantuaritis Archiepiscopa-
'tus fastigium. He was obsti-
nate against God, endeavour-
ing to transfer the Seat of the
Archbishoprick, which was
anciently founded at *Canter-*
bury, to *Lichfield*, envying the

M 2 Kentish-

* Malmsburs. de gest. Reg. Angl. Lib. I. Fol. 15.

36 *The Fiction of
Kentishmen* the honour of the
Archbishoprick.

'Tis easie for a rising prevailing Party in Two or Three Hundred Years to run down those things which were once most renown'd and honour'd ; especially if they are not agreeable to the succeeding Affairs. But tho' *George of Ostia* seems now to be forgotten, yet the Dedication of Churches to his Name before this Time seems to be of too great moment to be derived from the little-credited Stories of the *East*.

However, after this those Relations of the *Eastern St. George* come in with the greatest Applause and Authority, for when King *Richard* went to the Wars for the Re-

Recovery of the *Holy Land*,
and King *Edward* for the
Conquest of *France*, they had
more need of a Victorious
Warrior than a Reverend
Bishop to be their Patron.

M 3 CHAP.

C H A P. II.

The Institution of the Garter derived from the Accounts of St. George in the Holy Land.

IT was necessary to premise all the Legendary Stories of St. George, because these prevail'd in the World, when the most Noble Order of the Garter was founded: And 'tis to be expected, that the Designs of Princes should run according to the Genius of the Age in which they live.

If the Darkness and Delusion of those Times be now despis'd, yet the Consideration

tion of the Atheism and Profaneness of the later Days may make us have a greater esteem of them. We read of the *Saxon* Monarchs laying down their Crowns and Scepters, that they might entirely devote themselves to Religion ; and of the *Normans* carrying their Armies into the *Holy Land*, that they might fight against the Enemies of Jesus Christ : And we will confess that all this was an Error ; for no Person can in any Circumstances do God so much Service as a Prince upon the Throne may do. Nor were those Armies really employ'd for the promoting the Christian Religion, but for advancing the Usurpations of that False

Christ, who by this Means gain'd a greater Dominion over the Nations. They became subject to his Legates as their Chief Generals, and went backwards and forwards as might most conduce to the promoting of his Designs.

Princes and People were over-reach'd by that Man of Sin, who aim'd at nothing but to set up Tyranny and Superstition in the Church; but shall not God be merciful to the Errors of the Deluded? If our hearty Friends mistake our Interest, and do those things which we have just Cause to be displeas'd at, yet we have a Love and Pity for them, because we are assur'd of their Good-will.

But

But certainly the Divine Justice must much more highly resent those Efforts which are made against the true Religion, now 'tis deliver'd from the Old Impostors; they shall feel the weight of his Wrath, who under pretence of Popery would run down Christ and his Apostles for setting up Priestcraft in the World.

The Arms of many now call'd Christians, have been as ill employed as their Arguments: We may applaud those Soldiers who wore the Cross upon their Backs as the Badge of their Devotion to Christ, and with a Pious Intention march'd as far as *Palestine* to venture their Lives for his Service; but

but 'tis to the Amazement of Humane Nature, as well as of a Christian Spirit, that Soldiers called Catholicks, should with unheard-of Cruelties destroy the Faithful Servants of Christ in their own Country, and then join with Turks for the devouring all Christendom.

This will certainly keep us from despising our Forefathers, whose Impieties were never grown to such an height. By such a Comparison, the little Roman Tricks to raise the Courage of an Army seem Innocent; for the good Intention of destroying Mahomet stands in direct Opposition to the advancing his Empire.

If

If St. George may be allow'd to have been a Martyr in *Cappadocia* under the Persecution of *Dioclesian*, Dr. *Heylin* will very freely confess all the Shams that were made in his Name at the time of the Holy War; * and he gives us a very good Account of them.

That *Peter the Hermit* was cunningly set a work by Pope *Urban II.* who by employing so many Princes in his Wars, foresaw a Way to bring the *Roman Prelates* to their so much expected Greatness. The Princes of most Note who put themselves into the Action, were *Robert*, Duke of *Normandy*, Brother to *William Rufus*, King of *England*, *Hugh*, Bro-

* Hist. St. George, Part 2. Chap. 6.

Brother to the King of *France*,
Godfrey of Bouillon, Duke of
Lorain, with his Two Bro-
thers, *Baldwin* and *Eustace* ;
Tancred and *Beomond*, Two No-
ble *Normans* of the Kingdom
of *Naples*, with him that
might have been reckoned
first, *Ademar*, a *French* Bishop,
the Pope's Legate.

The Army which attended
them amounted to no less
than 30000 Fighting Men ;
the Time of this Expedition,
Anno 1096, or thereabouts ;
their Fortune so successful,
that they expell'd the *Turks*
out of all *Asia the Less*, com-
pelling them into the Eastern
Parts of their Dominions.

Having no Enemy at their
Backs, they passed the *Straights*
of *Taurus*, and entring into
Syria,

Syria, which they quickly Master'd, they fate them down at last before the Famous City of *Antioch*; a Place of Chief Importance for the Assurance of their *New Conquests*, and therefore very much desir'd.

This Famous City, after a long and painful Siege, was at last rendred to them: And the Defence thereof, together with a large and spacious Territory, committed to Prince *Boemond*: But as they rested here for the refreshing of their Troops, extreamly weakned in that tedious and lingering Leaguer, they were themselves besieged by a huge Multitude of Enemies; who, though they came too late to raiſe the Siege,

46 *The Institution*

Siege, were yet perswaded
that they came time enough
to redeem the Town.

This Siege they kept so
streight, that they within
not looking to be so invested,
became in a short space utterly
disheartned ; their Store
of Corn consumed ; their
Horses dying every Day for
want of Fodder ; them-
selves continually diminish-
ed, and sore spent by Want
and Sickness.

No other Means of Safety
left, they resolv'd to put it
all upon the Fortune of a
Battel ; which Battel had
they lost, there had been an
end of all their Undertakings.
But out they must ;
a few weak Men against a
Multi-

Multitude of able Soldiers,
well Hors'd, and full of Cou-
rage.

Let us suppose the Battel
join'd, and we will take the
rest out of *Robertus Monachus*,
a Benedictine of the Mona-
stery of *Rhemes*, who flou-
rished in the Year 1120, and
wrote this Story, in which
he gives us the following
Relation.

* *Dum sic certatur, tam*
longi certaminis prolixitas nostros
fatigabat, nec numerus hostium
videretur decrescere; albatorum
militum innumerabilis exercitus
visus est de montibus descendere,
quorum signifer & duces esse di-
cuntur, Georgius, Mauritius, De-
metrius: quos ut primum vidi
Podiensis Episcopus, exclamavit
magna

* *De Christian. Princip. bello. Lib. 7.*

*‘ magna voce, dicens, O milites,
‘ ecce vobis venit auxilium quod
‘ promisit Deus.*

The Soldiers being wearied with the long continuance of the Battel, and seeing that the Number of the Enemies decreased not, began to faint, when suddenly an innumerable Army of Soldiers all in white was seen to come down from the Mountains; the Leaders of them are said to be *George, Maurice, and Demetrius.* Which when *Ade-mar the French Bishop of la Puy* first beheld, he cried out unto his Troops, *These are the Succours which God promised for your Assistance.*

The Issue of the Miracle was this, that presently the Enemies did turn their Backs, and

and lost the Field ; there being slain upon the Place 100000 Horse, besides Foot innumerable in their Trenches ; such infinite Store of Victuals and Munition taken, that served not only to refresh the wearied Christians, but to confound the Enemy. This Memorable Field is generally reported to be fought upon St. Peter's Eve, Anno 1098.

My Author adds, That if this may be believ'd, this were enough for ever to entitle St. George unto the general Patronage of Christianity ; and yet there is one Testimony yet to come. A Testimony (as he says) he met with in *Jacobus de Voragine*, whom, though he dare not

N trust

50 The Institution

trust upon his own Word, yet he will give him leave to report what another affirms.

* Legitur in Historia Antiochenorum, quod cum Christiani pergerent ad obsidendum Hierusalem, quidam juvenis speciosissimus apparuit sacerdoti cuidam, qui S. Georgium ducem Christi se esse dicens, monuit ut ejus reliquias secum in Hierusalem deportarent, & ipse cum iis esset. Cum autem Hierusalem obseditissent, & Saracenis resistentibus per scalas ascendere non auderent; Beatus Georgius armis albis indutus, & cruce rubra insignitus apparuit, innuens ut post se securi ascenderent, & civitatem obtinerent. Qui ex hoc animati civitatem ceperunt, & Saracenos occidere.

Tis

* Hist. Lombard. in Georgio.

'Tis read in the *Antiochian History*, that when the Christians went to Besiege *Jerusalem*, a most Beautiful Young Man appear'd to a certain Priest, who saying that he was St. *George*, Christ's Captain, admonished them to carry along with them his Relicks into *Jerusalem*, and that he would be with them. As they were Besieging *Jerusalem*, and the *Saracens* made much Resistance, that they durst not mount their Scaling Ladders, St. *George* cloath'd in white Armour, and made more remarkable by a red Cross, appear'd to them, and gave them to know, that they might safely mount the Walls after him, and take the City. Who being ani-

mated by this, got Possession
of the City, and Slew the
Saracens.

This Story was so well managed, that 'twas received by Godfrey and the rest of the Princes with the greatest Applause ; insomuch that they raised *Lydda*, Famous for the Tomb of St. George, to the Dignity of an Episcopal See. As we are told by a better Historian, *William of Tyre*, who wrote about the Year 1180. “* *Primitias laborum suorum, cum omni devotione, egregio Martiri dedicantes.* With all Devotion Consecrating the First Fruits of their Labours to that Glorious Martyr.

Upon the same Account was a Tower in the City

Antioch,

* Will. Tyr. Lib. 7. Cap. 22.

Antioch, formerly call'd the Two Sisters, now honoured with the Name of St. George's Tower.

But it most concerns us to see how these things were related in *England*. The Pulse beats according to the Motion of the Heart, and we shall find that which *Rome* was full of, was poured into our Veins: The Monks wrote and preach'd the Merits of the Holy War, for nothing more advanced their Power and Wealth. However faintly before they gave an Account of St. *George*, as an uncertain Report from a far Country, they now declare his Miracles from those that had seen them, and give Arguments for the assurance of their Faith. N 3 Thus

Thus the Monk of Malmesbury, * Persuadebant sibi videre antiquos Martyres, qui olim Milites fuissent, quicquid mortis pretio parassent vite premia; Georgium dico & Demetrium vexillis levatis a partibus montanis accurrere: Facula in hostes; in se, auxilium vibran-tes. The Holy Combatants were persuaded, that they saw the Ancient Martyrs, who formerly had been Soldiers, and had obtain'd the Rewards of Life at the Price of their Death, particularly George and Demetrius, come with display'd Banners, and descending from the Mountainous Parts, to join our Forces, they threw their Darts against the Enemy, and

* De gest. reg. Angl. Lib. 4.

and at the same time supported our Troops.

And the Historian adds for Confirmation, ‘*Nec diffidendum est, affuisse Martyres Christianis, sicut quondam angelos Macchabaei, simili duntaxat causa pugnantes.*’ Nor is it to be doubted, but that the Martyrs might be present with the Christians, as well as the Angels assisted the *Maccabees*, since they both fought for the like Cause.

Thus was the World in general, and *England* particularly, inform’d in the History of St. George, when our King *Richard I.* about the Year 1190. went to the Wars in the *Holy Land*, and had occasion to make use of this Christian Champion for the Encouragement of his Soldiers.

N 4 It

It is not improbable that the Name of St. George was before this reverenc'd by the English Nation, which might incline him to pitch upon chiefly the Apparition of St. George, as most agreeable to their Apprehensions. No Princes nor Nations have been so fond of him as ours ; which might reasonably be, if this was only the reviving of a Name Celebrated here in former Times.

The first Foundation of Instituting the most Noble Order of the Garter, Mr. Selden gives us out of an Ancient Manuscript, where after an Account of King Richard I. being engaged in a tedious Siege, whilst he manag'd the Holy War, 'tis said,

‘ Tandem

‘ Tandem * illabente per Divi
‘ Georgii (ut opinatum est) inter-
‘ ventum spiritu, venit in mentem,
‘ ut quorundam electorum militum
‘ cruribus coriaceum subfibulum,
‘ quale ad manus tunc solum habe-
‘ bat, indueret; quo futuræ gloriae
‘ memores, & condito, si vince-
‘ rent ad rem fortiter & strenue
‘ gerendam exasperarent, ad Ro-
‘ manorum instar, apud quos illa
‘ coronarum varietas, quibus variis
‘ causis donati sunt & insigniti mi-
‘ lites, ut his velut irritamentis
‘ excussa recordia virtus animi for-
‘ titudoq; pectoris fervidior exurge-
‘ ret atq; exiliret.

The Book out of which
Mr. Selden had this, was Enti-
tuled, *Institutio Ordinis militaris*
a prænibili subligaculo nuncupati;
and Mr. Cambden seems to have
had

* Selden's Titles of Honour, Page 657.

had the Perusal of the same,
by giving us the *English* of
what is read there: His Ac-
count is this.

* William Dethick, Garter,
Principal King of Arms, a
Gentleman most studious in
all such things as concern'd
Honour, shew'd him a Book
of the first Institution of
the Order, where this Re-
lation is given. King Ri-
chard I. Warred upon the
Turks and Saracens, Cypres
and Acon, and was weary of
so lingring Delay, whilst
the Siege continued long in
wonderful Care and Anxie-
ty: At length, upon a Di-
vine Inspiration, by the
Coming in and Apparition

* Cambd. Britan. in Berkshire.

‘ (as was thought) of St. George,
‘ it came into his Mind to
‘ draw upon the Legs of cer-
‘ tain Choice Knights of his
‘ a Garter or Tach of Leather,
‘ such only as he had then
‘ ready at Hand, whereby
‘ they being distinguish'd,
‘ and put in mind of future
‘ Glory, promised to them if
‘ they won the Victory, they
‘ might be stirr'd up and pro-
‘ voked to perform their Ser-
‘ vice bravely, and fight more
‘ valiantly. In imitation of
‘ the *Romans*, who had such
‘ variety of Coronets, where-
‘ with Military Men, for di-
‘ vers and sundry Causes,
‘ were rewarded accordingly ;
‘ to the end, that by these In-
‘ stigations (as it were)
‘ Cowardize may be shaken
‘ off,

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‘ off, the Valour of Mind and
‘ Courage of Heart might
‘ arise and shew it self more
‘ Resolute.

Here insert the Cut of K. Edward III.

In an Age or two the Scene
of our Wars was removed
from the *Holy Land* into *France*,
under that Valiant and Victo-
rious Prince King *Edward III.*
who carrying the *English*
Arms to subdue a great King-
dom, thought nothing could
be more advantageous, than
to give the highest Honours to
Military Atchievements, and
engage his Nobles in a Society
which might support the
Crown by the Efforts of their
Valour.

His first Busines was to
invite the most Eminent
Warriors of *Europe* into his
King-



EDWARD III KING of ENGLAND FRANCE
Lord of IRELAND & Duke of Aquitain Founder of
the most Noble order of the Garter ~

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Kingdom, and that he might be more capable of entertaining them, * He did in the Year 1344 build a House at the Castle of *Windsor* call'd the *Round Table*; the Diameter of it was 200 Foot, and the Weekly Expence which he allow'd was an Hundred Pound. So great a Confluence there was of Military Men to this Table, that *Philip de Valois*, King of *France*, was forc'd to set up one also in his own Kingdom for Treating those that would come in to his Assistance.

All our Histories are full of those Glorious Victories which our *English* King did then obtain; † but being once in great Distress at the Town

* Walsingham Vit. Ed. III.

† Walsingham Subann. 1349.

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of *Calais*, he calls upon the Saints as well as the Soldiers to help him, Ha, St. *Edward*, Ha St. *George*: And thus he undertook to advance his Arms according to the Devotion of the Times.

Nothing had been more esteen'd than the Glory of defending Christendom against the Deluge of *Mahomet*, and nothing could now be more honourable than those Ensigns which had therein been the Trophies of our Success. It was therefore very proper to make choice of those Garters and that Saint by which the English had already acquir'd so great a Reputation in the Days of King *Richard I*. The beginning of this Order is some-

something variously related, and the Occasion is commonly said to be trivial; but so are many of the greatest things in the World: Princes often carry on their Designs by way of Diversion. However it was, we cannot have a better Account of it than from the Judicious Mr. Cambden.

* King Edward III. to adorn
Martial Prowess with Honours, the Guerdon of Virtue, ordain'd a most Noble Order and Society of Knights; whom (as some report) for his own Garter given forth, as a Signal of Battel which sped fortunately, he called Knights of the Garter; who wear

* Cambden Britan. in Windsor.

‘on their Left Leg, some-
‘what under the Knee, a
‘Blue Garter, carrying this
‘Impress wrought with Gol-
‘den Letters in French, *Honi*
‘*soit qui maly Pense*, [Shame
‘be to him that evil thinks]
‘and fasten the same with a
‘Buckle of Gold, as with the
‘Bond of a most inward So-
‘ciety, in token of Concord
‘and Unity, that there
‘might be among them a cer-
‘tain Confociation and Com-
‘munion of Vertues.

‘But others there be that
‘do attribute it to the Garter
‘of the Queen, or rather *Joan*,
‘Countess of *Salisbury*, a La-
‘dy of Incomparable Beauty,
‘which fell from her as she
‘danc’d, and the King took
‘up from the Floor: For
‘when

' when a Number of Nobles
' and Gentlemen standing by
' laugh'd thereat, he made
' answer again, that shortly
' it should come to pass that
' Garter should be in high Ho-
' nour and Estimation.

' Tis not mentioned in what
Battel King *Edward* gave forth
his Garter as a Signal, but we
are told by Mr. *Ashmole*, *
That in the Year 1344 he
issued out his Royal Letters
of Protection for the safe
coming and return of Foreign
Knights to the Solemn Jousts
at *Windsor*.

This seems to be rather for
a Collection of Knights, than
the Institution of the Order,
which succeeded afterwards;
but the Date of the Year when

O it

* *Ashmole's Garter*, Page 182.

66 *The Institution*

it begun is not found, except in the Records of the Garter.

Mr. Cambden leaves us also in doubt from what occasion it had it's Original. 'Tis possible both Relations might be true, that the King, to make good his Complement to the Lady, might have a Garter lifted up as the Signal of Battel, and by a successful Victory give Reputation to the Ensign: But the Inscription to secure the Innocency of his Royal Thoughts, shews a plain Relation to the Courtly Adventure, which is often mixed with the Bravery of Knighthood.

However, Mr. Ashmole thinks fit to inform us, that searching into the Lineage of the Noble Family of *Salisbury*, he

he finds it must be *Catherine*, instead of *Joan*, Countess of *Salisbury*.

For performing the Solemnities of this most Noble Order of the Garter, Mr. *Cambden* informs us that in *Windsor Castle*, * 'there is a most stately Church Consecrated by King *Edward III.* unto the Blessed Virgin, and to St. *George* of *Cappadocia*: But brought to that Sumptuous Magnificence, which we now see it carry, by King *Edward IV.* and Sir *Reginald Bray*.

Here our Excellent Author was too much led aside by Common Fame; the *Cappadocian* Saint had got such a general Name, that he did not doubt but his Country
O 2 was

* Britan. in Berkshire.

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was mention'd in the Dedication: This we find to be a Mistake, by the Authentick Records of *Windsor*, * where we have both King *Edward's* Letters Patents for Founding St. *George's* Chapel in *Windsor Castle*, and Pope *Clement's* Bull for Empowering the Archbishop of *Canterbury* and the Bishop of *Winchester* to Institute the College of *Windsor*; in neither of which is *Cappadocia* in the least mentioned.

The Letters Patents run thus; † ‘ That whereas ’tis a
‘ good Merchandise to quit
‘ Temporal Things for the
‘ gaining of those that are
‘ Eternal, therefore the King,
‘ at his own Royal Charges,
‘ finishes

* Ashmole's Appendix, Numb. 1, and 2.

† Pat. An. 22. E. 3.

finishes the Beautiful Chapel of Windsor, which his Predecessors had Nobly begun, to the Honour of Edward the Confessor, and wherein he himself was Baptiz'd, Dedicating it in Honorem Omnipotentis Dei, & suæ genetricis Mariæ, Virginis Gloriosæ, Sanctorumq; Georgii Martyris & Edwardi Confessoris. To the Honour of Almighty God, and his Mother Mary, the Glorious Virgin, and to the Saints, George the Martyr, and Edward the Confessor.

The Pope's Rescript is exactly in the same Terms: So that it either was not the Custom to mention the Countries of their Saints in their Dedications, or else the learned were not satisfied that

Cappadocia was the Country of our St. George. 'Tis plain that King Edward and his Progenitors were addicted to an English Saint, by their Choice of *Edward the Confessor*; and it is possible there might be some Glimmering Remainders of the Transactions of *George of Ostia* here, which might make our Princes fond of the Name.

There is also a Manuscript containing the Constitutions of a Guild at Chichester Anno 1368. * *Ad honorem sanctæ Trinitatis, suiq; gloriosi Martyris Georgii Anglorum Protectoris & Patroni.* To the Honour of the Holy Trinity, and their Glorious Martyr George, Protector and Patron of

* Selden's *Titles of Honour*, Part 2. Chap. 5. P. 670.

of the English. By which we see that in the most Solemn Acknowledgments of him, there was no mention made of Cappadocia.

The next Conquering Prince that set out from *England* was *Henry V.* Being resolv'd upon the Recovery of his Dominions in *France*, he excites the Courage of his Soldiers as *Edward III.* had done, by the Glory of St. George, and advances his Festival to a double Honour; ‘*Ad festum duplex, ad modum majoris duplicitatis.*’ Linwood says, ‘*Hæc constitutio fuit Henrici Chichely, Archeepiscopi Catuariensis, qui hanc constitutionem specialiter edidit, ad excitationem regis Henrici Angliae quinti, in partes Normanniae transituri.*’ That

O 4 Henry

Henry Chicheley, Archbishop of Canterbury, made this Constitution with a special Regard to the exciting Henry V. King of England, when he was about to pass over into the Parts of Normandy.

If the Fiction of a Protecting Saint was so advantageous to animate the Soldiers in their Wars, how much more enlivening must the certain Knowledge of the True Religion be? This alone can sustain us. There is indeed a Brutish Courage, whereby a Man rushes like a Horse into the Battel; but the Valour which is not guided by Reason, is not agreeable to the Dignity of the Humane Nature, and if it wants an Understanding of Heaven, it is depriv'd

depriv'd of the Supports of Immortality.

What can give a Rational Satisfaction when an Heroe visibly advances upon Death, but a remembrance that he is serving his God, his Prince and Country, wherein he may be sure either of a Present Protection, or an Eternal Reward ?

CHAP.

C H A P. III.

*Of the Devotions to Saint
George, and the Opinion
which the World had of
them.*

When the Legendary Writers prevail'd ,
and the Memory of St. George
of Cappadocia was Celebrated
by the full Cry of Authors
all over the World , the
Nations run in with a mighty
Devotion to him ; and first
in the *East*, which was the
Scene of this St. George's Actions ; where we find the whole
Story of this Glorious Knight
and his Horse received with
so great Admiration , that
those

those of the chiefest Authority and Learning had an extravagant Opinion of it. If they did not abuse the Senseless Devotion of the Age to promote their Political Designs.

Nicephorus Gregoras, in the *Byzantine History*, relates, that in the Palace of the Emperor *Andronicus Palæologus*, about the Year 1300, as the Soldiers of the Guard were retiring to their Apartments, there was in the Night-time a strange Neighing of Horses heard all about the Court; at last it reach'd the Emperor's Chamber, who presently sent a Servant to know what the Matter was. But there could no Horses be found, they having been carried

ried in the Evening a great way off to the Stables. After diligent search it was concluded that the Neighing did proceed from a Horse which *Payl* an excellent Limner had painted upon the Wall of the Palace, just before the Chappel of the Victorious Mother of God, upon which Horse St. George was most Gloriously Mounted.

The Emperor sends to *Theodorus*, Chancellor of the Empire, to know what he thought to be the meaning of it. To which that Great Officer gave this Answer: That he did congratulate the Emperor in a happy Omen of future Triumphs. The Emperor told him, he took it only as a Complement from him,

him, because he did not know the Reality of the Presage; but that when *Baldwin*, the Emperor of the Latins, was beaten out of *Constantinople* by his Father, this Horse Neighed after the same manner.

But Lying *Greece* could not outdo Superstitious *Rome*, which adopted all the Fables of the World to encrease the Number and Merit of their Saints. Particularly the Warlike Part of the World had Three Heavenly Patrons assign'd them to depend upon; as *Baronius* informs us out of the *Roman Ceremonial*. ‘* *Romanam Ecclesiā ad expugandas fidei hostes, hos præcipue Martyres invocare*’ con-

* De Divinis Officiis.

* *consuevisse Mauritium, Sebastianum & Georgium.* The Roman Church is especially accustomed to invocate these Martyrs for overthrowing the Enemies of the Faith, viz. *Maurice, Sebastian, and George.*

Dr. Heylin gives us an Account, * That this *Maurice* was one of the Chieftains of the *Theban Legion* Slaughtered by *Maximinianus* in his Expedition towards *Britain*; and that *Sebastian* was a Commander under *Dioclesian*; whose Days are found in the *Roman Martyrology* upon *September 22.* and *January 20.* He thinks that *George*, being found in so good Company, may very well go for a Saint. But if there be no better Authorities than

* *Hist. St. George, Part 2. Chap. 6.*

than are yet found, they will not be much esteem'd among us.

'Tis a vast Prejudice to Religion to be loaded with such Fooleries, or abused by such Shams; for however the World may be benighted in Ignorance, yet by the Divine Providence the Morning will return, and then Truth alone will be able to shew her Face. Those things which were the Frauds of the Learned, and the Amusements of the Vulgar, will then appear in their own Colours; their Absurdity will then be seen into, as both dishonourable to God, and odious to Men.

It was an intolerable Injury to our Great Mediator to introduce his Creatures as
Part-

Partners in his high Office; but to Sollicite Heaven with the Fictions of a Romance, to make our Addresses to one, of whom we cannot be assur'd, that he ever had any Being, exceeds all the Raveries of the Heathen: For their Secondary Gods were really Men Famous in Ancient Times. Yet this was done, for *England* was under the Dominion of *Rome*; and therefore before the Reformation, we must expect to find the same Devotions to St. *George* among us, which are contain'd in the Authentick *Mis-sals* of that corrupted Church. In the Office for his Day we have this Prayer.

• *Deus*

** Deus, qui nos Beati Georgii
Martyris tui meritis & intercessio-
ne Lætificas, concede propitius;
ut qui tua, per eum, beneficia
poscimus, dono tuæ gratiæ conse-
quamur, per Dominum nostrum.*

O God, who makest us joyful by the Merits and Intercession of thy Martyr Saint George, be thou propitious in hearing us; that we, who for his sake beg thy Benefits, may by the Gift of thy Grace obtain them through our Lord.

After the Offering this Devotion is added;

*Munera, Domine, oblata
sanctifica, & intercedente Beato
Martyre tuo, nos per hæc, pecca-
torum nostrorum maculis emunda,
per Dominum nostrum. Sanctifie,*

P

O

O Lord, these Gifts which
are offer'd; and thy Blessed
Martyr interceding, cleanse
us by these from the Spots of
our Sins, through our Lord.

The Office in the Post-
Communion runs thus;

• *Suplices te rogamus, omnipo-*
• *tens Deus, ut quos tuis reficis*
• *Sacramentis, intercedente Beato*
• *Georgio Martyre tuo, tibi etiam*
• *placitis moribus dignanter tribuas*
• *in servire per Dominum nostrum.*

We thy Suplicants beseech
thee, Almighty God, that
those, whom thou refreshest
with thy Sacraments, Saint
George thy Martyr interceed-
ing, thou wouldest enable
worthily to serve thee in
those Courses which are well
pleasing, through our Lord.

There

There is also an Old Book called *Horæ B. Mariæ Secundum usum Sarum*, * which Dr. Heylin says he had in his Custody, where we have this Hymn to the Saint and Martyr.

*O Georgi Martyr inclyte,
Te decet Laus & Gloria,
Prædotatum militia.
Per quem puella Regia
Existens in tristitia,
Coram Dracone pessimo,
Salvata est. Ex animo
Te rogamus, corde intimo,
Ut cunctis cum fidelibus,
Cæli jungamur civibus,
Nostris ablatis sordibus:
Et simul cum Lætitia
Tecum sumus in gloria;
Nostraq; reddant labia,
Laudes Christo cum gratia,
Cui sit Honos in sæcula.*

* Hist. St. George, Page 92.

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O George, the Famous Martyr,
Praise and Glory do attend
Thee, adorn'd with Victory.
By whom the Royal Maid,
Under Despair, before the
fierce

Devouring Dragon,
Was sav'd. Sincerely,
And with a Pious Mind,
We pray to thee,
That with the Faithful
Citizens of Heaven
We may be join'd, being washt
From our Pollutions.
And that with Joy we may
In Glory be with thee ;
That our Lips, filled with
Grace,
May give Praises to Christ,
To whom Eternal Honour's
due.

This

This Hymn contains the Story of St. George and the Dragon, and the King's Daughter, without the least Intimation of an Allegorical meaning: So that the grossest Forgery was the ground of this Superstitious Devotion. This awaken'd all the learned Foreigners, whether *Lutherans* or *Calvinists*, to cry out against our *English Saint*; and upon Examination they find that he was a meer *Chimæra*, so that it must needs be a very ridiculous Worship, which was offer'd to a *Non Ens.* Upon this, *Canisius* the Jesuit makes a heavy Complaint: ‘* *Luther, Calvin, Melancthon, and other Sectaries,* ‘ will not allow the most No-

P 3 ‘ ble

* *De Maria Virgine, Lib. 5. Cap. 19.*

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sble Martyr George a Place
among Men, or that he had
any Existence in Nature.

But Bellarmine maintains,
That there was such a Holy
Martyr as St. George, though
he did not kill the Dragon.

* The History of St. George
might be numbered by Gela-
sius among the Apocryphal
Writings, and yet St. George
himself may be worshipped;
because the Custom of the
Universal Church approves
it, and the Memory of George
was always Celebrated.

To which our learned
Dr. John Rainolds answers;
† That the Memory of George
might indeed be very Fa-
mous, as Cicero says, the Me-
mory

* De Eccles. Triumph. Lib. I. Cap. 20.

† De Roman. Eccles. Idolatri. Lib. I. Cap. 3. Sect. 21.

emory of *Cataline* was Cele-
brated by the worst of Men,
and the Enemies of their
Country. But his Fame
was rather great, than good :
For *Athanasius* and *Gregory*
Nazianzen testifie, that *George*
the *Cappadocian* was a wicked
Man, and an *Arian* Heretick ;
bad by Descent, but worse
by Disposition : He was
sent by *Constantius* with a
Troop of Soldiers to *Alexan-*
dria, and there took upon
him to be Bishop of that Ci-
ty. He was afterwards wor-
shipped by some as a *Martyr*,
who are deservedly reprov'd
by *Epiphanius*. But however,
he was worshipped, and in
process of Time the Martyr-
dom of *George* was composed
and published by his Fol-
lowers.

P 4 Upon

Upon a full Consideration
of the whole Affair this
learned Man thus gives us
his Opinion ; * * That 'tis
plain there never was any
such Person [as the Saint
now worshipped] by the Si-
lence of all approv'd Au-
thors, and such Historians
as deserve Credit.

This great Doctor of our
Church does therefore address
himself, † to those Illu-
strious Heroes of this Order,
who bear the Ensign of
George killing the Dragon ;
that being better learned,
they should not understand
it, as relating to George of
Cappadocia, but as containing
a Symbolical Representa-
tion,

* See 20.

† See 22.

tion, whereby they are admonished and incited, that as Princes of the Society, from which George derives his Name, they would fight against the Dragon and the Beast, * who has Horns like a Lamb, but speaks like a Dragon, that is, the Roman Antichrist; which the Author of this Order did, † by cutting off some of the Heads of this *Hydra*, and as has been done more effectually by his Successors.

We are indeed to begin our holy War before the Devil got up to the Pinnacle of the Temple; it commenc'd in Paradise between our First Parents and the immortal Enemy

* Θεος γεωργιον Θεος οἰκοδομή εστι. I Cor. 3. 9.

† Edward III. Ann. Regn. 25, 27, & 38.

my of Mankind, and has run through all the Ages of the Church ; but the Victory was never accomplish'd till our Blessed Lord triumph'd over Death and Hell : This the Apostles and their Successors carried over the World. But still the Tyrant held an external Dominion till *Constantine the Great* drove him both from the Temple and the Throne, and brought the Temporal Power to fight against the Spiritual Enemy.

From this time the Allegory of fighting and killing the Dragon has been taken up, even by those Nations which had no particular Relation to any St. George. But then the Devil having again changed his Shape, and under another

nother Figure got into the Temple of God, they fought for that Enemy, which they were made to believe they fought against, by which means our Saviour's Prophecy was accomplish'd: *The time cometh that whosoever killeth you, will think that he doth God service,* John 16. 1.

The learned * Dr. Heylin has given us Instances to this purpose: That Sigismund the Emperor and King of Hungary did erect an Order of Knighthood, which he entitled of the Dragon. He had been fortunate in several Battels against the greatest Enemies of Christ, the Turks; and had also laboured with much diligence to ruin and sup-

* Hist. St. George, Part 1. Chap. 5. Sect. 6.

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suppress the *Hussites*, the greatest Enemies of the *Roman Church* then being; whereof he was Protector.

This last he did, not only by Persecutions privately, and Force of Arms in publick, but by procuring Two Councils of *Basil* and *Constance* to be Assembled; where the poor *Hussites* were condemn'd (their Cause being unheard) and the Chief Patrons of it adjudged to the Fire.

Proud of this fortunate Success in these great Enterprizes, he Instituted the Military Order of the Dragon; so call'd, because his Knights did bear for their Device 'A Dragon falling headlong:
• Pour tesmoigner que par son moyen
• le Schisme & l'Heresie, Dragons
• devorans

‘ *devorans de la Religion, avoyent*,
‘ *este vaincus, & supplantez.* To
witness that by his Means
Schism and Heresie, the Dra-
gons that devour'd Religion,
had been supplanted and van-
quished.

And this (faith he * that
made the Book entituled, ‘ *Les
Estats du Monde*, the States of
the World, Translated since
by Grimston) to testifie that by
his Means the Dragons of He-
resie and Schism , which
otherwise (no doubt as he
thought) had destroy'd Reli-
gion, and devoured the
Church, were vanquished and
suppreſſed.

Much like this in the De-
vice, is the French Order De-
dicated to St. Michael, inſti-
tuted

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tuted by King Lewis XI.
not long after, Anno, viz. 1469,
Unto the Collar of which
Order there is fasten'd the
Picture of St. Michael the
Arch-Angel combating with
the Dragon of the Infernal
Deeps : * *Aureaq; imagine sancti*
Michaelis Draconem infernalem
prosternentis, pectus insigniente.
A Golden Image of St. Michael
subduing the Infernal Dra-
gon ennobled the Breast of
the Knight. * So saith Hospi-
nian. But this may have a bet-
ter Reference to the Encoun-
ter of St. Michael with the
Dragon in the *Apocalypse*.

However other Princes
managed that which they
suppos'd to be the Contest
with the Dragon, yet here
in

* *De Origine Monach.*

in England Edw. III. who Founded the most Noble Society upon the Emblem of S. George's Victory, stopt the Course of the Apocalyptic Dragon, and would not endure to see his Kingdom enslave'd by him.

In those Statutes which Dr. Rainolds quoted, 25 Edw. III. St. 6. this Prince restrain'd the Bishop of Rome from encroaching upon the Presentations to Benefices, which that Foreign Usurp'd Power was wont to bestow upon Cardinals, and other such Aliens. 27. Edw. III. Stat. 1. he stopt the Proceedings of the Court of Rome, as being in Prejudice and Disherison of our Sovereign Lord the King; which if permitted, would undo and destroy the Com-

Common Law of the Land. So that 38 Edw. III. all Citations to *Rome* were forbid, as blemishing and confounding the Laws and Franchises of the Realm, abating the Crown of our Lord the King, carrying away the Treasure and Riches of the Nation. And therefore though the Ceremonial of the Order run according to the Superstition of the Times, yet the Royal Founder himself was very far from having a mind to give his Power to the Beast.

* For bringing this Order into a more perfect Constitution, it was ordain'd at the beginning, ‘That † as the Kings of this Realm, immediately

• Ashmole's *Garter*, Page 194.

† Lib. R. Page 119, and 122.

diately at their attaining the
Crown , do become Sov-
reigns of the most Noble
Order of the Garter, and
consequently the Supreme
Law and Interpreters there-
of ; so the Regulation of
the whole should be their
undoubted Prerogative. And
this hath been evidenced in
nothing more fully than
from their constant Course
in exercising this Power ;
not only of Making and
Establishing, but Changing
and Altering the Laws
thereof : Which upon Inte-
rest of Religion, Pleasure
of the Sovereign, Change
of Times, or any other fit
or necessary Occasion, hath
from time to time been
done by them.

Q

Upon

Upon this ground was it
that King Edward VI. went
about to Alter and Reform
such things in the prece-
ding Statutes as seemed not
consistent with the Religion
he had Established in Eng-
land. To which purpose,
at a Chapter holden at
Greenwich, the 23d of April,
in the Third Year of his
Reign, ^{ans}* It was agreed,
That the Lord St. John, the
Earl of Arundel, and Sir Wil-
liam Paget, should peruse o-
ver the Statutes of the Gar-
ter, and that the same
should be Reform'd, and be
made agreeable to the King's
Majesty's other Proceedings,
by the Advice of the Duke
of Somerset, Lord Protector,

and

‘ and other Companions of
this Noble Order.

* This is the Account the Industrious Mr. *Ashmole* gives of the first Endeavours to Reform the Statutes : But all that was done under King *Edward*, was soon undone under *Philip* and *Mary*. Wherefore we no sooner see Queen *Eliz.* Ascending the Throne, but shortly after on St. *George's* Day, in the Second Year of her Reign, a view of the Statutes is committed to Four of the Knights Companions, the Marquess of *Southampton*, the Earls of *Arundel* and *Pembroke*, and the Lord *Howard* of *Effingham*: † Who were thereby empower'd to read

Q 2 over

* Instit. Gatt. Chap. 6. Sect. 3.

† Lib. 6. Pag. 53.

‘ over and consider those Sta-
‘ tutes, which being so read
‘ over and view’d, to consider
‘ with a watchful Care and
‘ Diligence if any of them
‘ were disagreeable to the Re-
‘ ligion, Laws, and Statutes
‘ of this Realm ; and if any
‘ such were found, the same
‘ to be faithfully represented
‘ to the Sovereign, to the
‘ end that She, with the
‘ Knights Companions, might
‘ Establish such Decree con-
‘ cerning them as She should
‘ think fit.

Thus were Commissions continually given out by her Successors to the same purpose, that as we ever abhorr’d the Heresie of *Arianism*, and are deliver’d from the Superstitions of *Rome*, we may now

now be led by that most Noble Order to fight the Dragon in whatsoever Shape he shall appear.

The Statutes of the Order are very large, containing the Habits and Customs of those Honourable Persons which are admitted into it; these as peculiar to them are Collected from the best Authorities, and with the greatest Exactness, by *Elias Ashmole, Esq; Windsor Herald at Arms*, in his Account of the Institution, Laws, and Ceremonies of the most Noble Order of the Garter. Tho' these may not be of General Concern, yet the First of them, which contain the Foundation of the Order, are very well worth our Knowledge.

‘ To * the Honour of
‘ Almighty God, of the Ho-
‘ ly Glorious Virgin *Mary*,
‘ and of St. George the Martyr,
‘ our Sovereign Lord *Ed-*
‘ *ward III.* King of *England*,
‘ in the Year of his Reign af-
‘ ter the Conquest **XXIII.**
‘ hath Ordained, Appointed
‘ and Founded, a Society or
‘ Military Order in the Castle
‘ of *Windfor* after this Man-
‘ ner. In the First Place, he
‘ hath made himself Superior
‘ of the said Society or Or-
‘ der: His Eldest Son the
‘ Prince of *Wales*, the Duke
‘ of *Lancaster*, the Earl of
‘ *Warwick*, &c.

Then follow the particu-
lar Statutes.

I. It is agreed, That the
King

* Ashmole's Appendix.

‘ King of *England* for the time
‘ being shall always be Su-
‘ perior of this Order of
‘ St. George, or Society of the
‘ Garter.

‘ II. It is also agreed, That
‘ none shall be chosen into
‘ the Society of this Order but
‘ such as are Generously De-
‘ scended; a Soldier without
‘ Reproach; for the Instituti-
‘ on of this Order does not
‘ admit either the Ignoble or
‘ Reprobate.

‘ III. That the foresaid
‘ XXVI. Fellow Soldiers or
‘ Companions of the Order
‘ do wear their Mantles
‘ and Garters in the said Ca-
‘ stle, upon the Feast, and in
‘ the Chappel of St. George, &c.

* King *Henry V.* Revis'd

Q 4 these

* Ashmole's Appendix.

these Statutes, and gave them a new Sanction: In the Preamble to them he makes the Date more plain and certain; reciting the Establishment of them by King *Edward*, the Third of that Name after the Conquest, and in the 23d Year of his Reign. So that we now know the very Year in which this Order was Founded. King *Edward* III. came to the Crown in 1326, and the Establishment was made 1349.

King *Henry* VIII. Enlarges and Explains the Statutes; his Preamble contains, that this Order was Founded for the Stability and Encrease of the Catholick Faith, the Encrease of Good Manners, and the Exercise of all Sorts of Virtue. But

But more especially does he Paraphrase upon the Second Statute : ‘ That none be Chose a Companion of the Order , unless by Name, Arms and Blood, he be Generous, and a Knight without Reproach ; and that no Colleague of the Order, when there is an Election, name any Person whom he does not think in his Heart to be without a Note of Infamy .

‘ One Generous by Name, Arms and Blood, is to be understood such a Person, who besides his Father and Mother, has Grand-fathers and Great-grand-fathers of Generous Blood.

‘ Such an one is to be judg’d irre-

‘ irreprehensible, and without
‘ a Mark of Infamy, who
‘ cannot be proved blamable
‘ in any one of these Three
‘ following Particulars.

‘ 1. The First Sort is, if
‘ any Knight should be condemn'd for Heretical Pravity : That he departs from
‘ the Catholick Faith, or hath undergone any Publick Punishment upon that Account.

‘ 2. If he be Convicted of Treason.

‘ 3. If he has fled out of Battel, when either the Sovereign, or one appointed by him, bearing his Authority, shall have display'd the Ensigns, and begun the Fight.
‘ He who so basely flies away
‘ de-

' deserves a Mark of Infamy,
' and ought never to be Cho-
' sen into the Order. And if
' it happen (which God for-
' bid) that any one already
' Chosen should be guilty of
' such an ignominious Action,
' let him (as he deserves) be
' Deposed from the Order at
' the Celebration of the next
' Chapter, or as shall seem
' good to the Sovereign and
' Society.

There is an Excellent An-
cient Form of Admonition
used at the Investiture of
Knights Subjects with the
Garter, Surcoat, Mantle, and
Collar, in old French, which
is worth Translating. *La So-
veraigne, &c.*

* The

‘ * The Sovereign and Ami-
‘ cable Company of the
‘ Knights of the Order of the
‘ Garter have Chosen and Re-
‘ ceived you for their Friend,
‘ Brother, and Companion ;
‘ and in Sign and Cognizance
‘ thereof present and give
‘ you this Garter ; which
‘ God grant you may receive
‘ and wear to the Honour
‘ of this Noble Order and
‘ your Self.

‘ Take this Surcoat as an
‘ Addition to your Honour,
‘ and in Token that you have
‘ received this Order. And
‘ by this consider, that you
‘ are not only Boldly and Va-
‘ liantly to Fight, but also
‘ without fear to shed your
‘ Blood

* Ashmole's Appendix, Numb. 36.

‘ Blood in Defence of the
‘ Christian Faith, of the Li-
‘ berty of the Holy Church,
‘ of Justice, and of those who
‘ are Oppressed and in Necef-
‘ sity.

‘ Take this Mantle of the
‘ most Noble Order for an
‘ Augmentation of your Ho-
‘ nour: Which Mantle being
‘ Embroidered with an Escu-
‘ chion Charged with a Red
‘ Cross, admonishes you, that
‘ Arm’d with bright Vertue,
‘ you shall pierce your Ene-
‘ mies, and confound them;
‘ that after you have by
‘ Worthy and Noble Actions
‘ finished the Warfare of this
‘ World, you may attain the
‘ Eternal and Triumphant
‘ Joys of Heaven.

‘ You

110 *The Devotions*

' You shall wear this Col-
' lar with the Image of Saint
' George, to the Encrease of
' your Honour, and the Ho-
' nour of this most Noble
' Order : Hence learn to Mo-
' derate Prosperity, and to
' Endure Adversity, that ha-
' ving Valiantly pass'd thro'
' every Condition of Life,
' you may here obtain the
' Renown of a Noble and
' Courageous Knight, and
' hereafter receive the Eter-
' nal Reward of your Victo-
' rious Labours.

These Statutes and this Ad-
monition chiefly aim at the
Promoting of Religion and
Vertue, which is the true
Design of this most Honoura-
ble Society, and therefore
we

we cannot acknowledge any Devotions due to St. George, but what are consistent with this Great End. We are Engaged against the Heresie of the *Arian George of Alexandria*; we Renounce all the Superstitions which belong to the Fictitious *George of Cappadocia*; and we adhere only to the true *Nicene Faith*, which *George of Ostia* came to Establish in this Nation: This, with such Virtuous Actions as may adorn our Christian Profession, deserves the Patronage of the Noblest Heroes in this and other Kingdoms.

We will therefore conclude with the Names of those most Honourable Persons, who at this time make up such

such a Glorious Society, which are by the Providence of God raised up to be the Exemplary Promoters of Piety and Vertue among us.

Here insert the Cut of St. George's Chappel in Windsor Castle.

Their Number is appointed to be Six and Twenty; their Stalls in the Chappel of Windsor are placed directly over against one another: Two there are at the Head of each Side; that on the Right Hand for the Sovereign of the Order, that on the Left for the King's Eldest Son. The former of these is now filled by our Pious and Vertuous Queen *Anne*, the other is at present Vacant; the Sins of this Nation having



The High Altar.

Knights Companions Stalls.

Canons Stalls in absence of 4 Knights.
Petty Canons and Vicars Stalls.

Choristers Seats.

Ums Knights Chaires.

Sovereign Stall.

7 Knights Companions Banners.

8 Their Helmes Crests, and Swords.

9 Plates of their Armes and Styles.

10 Queenes Closet.

11 Closet for Ladies.

12 East Window of the Choire.

14 Prince of Wales Stall.

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113 113 113

laving debting us to those
nobility Blance who was ac-
tually less than nothing to
the last to the most
whole Kingdom of England

having depriv'd us of that hopeful Prince, who was very near taking Possession of it. The rest of the most Noble Knights-Companions follow in their Order.

THESE ARE THE NAMES OF THE KNIGHTS COMPANIONS IN ORDER.

John de la Pole, VI. Robert Grey, III.

Richard le Despenser, IV. Hugh le Despenser, II.

John de Grey, III. Edward le Despenser, II.

John le Despenser, X. Edward le Despenser, XI.

John le Despenser, XII. Hugh le Despenser, IX.

John le Despenser, XIII. Hugh le Despenser, XII.

John le Despenser, XIV. Hugh le Despenser, XI.

John le Despenser, XV. Hugh le Despenser, X.

John le Despenser, XVI. Hugh le Despenser, IX.

John le Despenser, XVII. Hugh le Despenser, VIII.

John le Despenser, XVIII. Hugh le Despenser, VII.

John le Despenser, XIX. Hugh le Despenser, VI.

John le Despenser, XX. Hugh le Despenser, V.

Robert le Despenser, XXI. **A**lfred le Despenser, XX.



to 2d George I 1713

A S C H E M E
*Of the SOVEREIGN,
 And Knights Companions of the most No-
 ble Order of the Garter.*

I. Queen Anne, Sovereign. II. Vacant.

III. King of Prussia IV. Pr. George of Denmark.

V. Duke of Cumberland VI. Duke of Hanover.

VII. Duke of Normandy VIII. Duke of Southampton.

IX. Duke of Richmond. X. Duke of Leeds,

XI. D. of Northumberland XII. Duke of Somerset.

XIII. Earl of Feversham XIV. Earl of Rochester.

XV. Duke of Ormond XVI. Duke of Devonshire.

XVII. Earl of Dorset XVIII. D. of Shrewsbury.

XIX. Earl of Portland XX. Duke of Newcastle.

XXI. Earl of Pembroke XXII. Earl of Albemarle.

XXIII. Duke of Queensbury XXIV. Duke of Bedford.

XXV. D. of Marlborough XXVI. Duke of Schonberg.



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